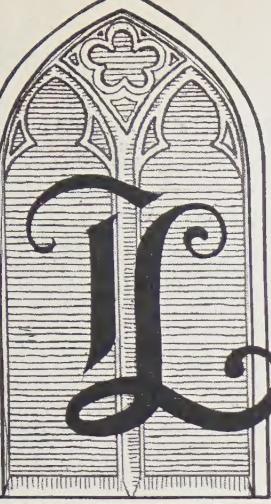
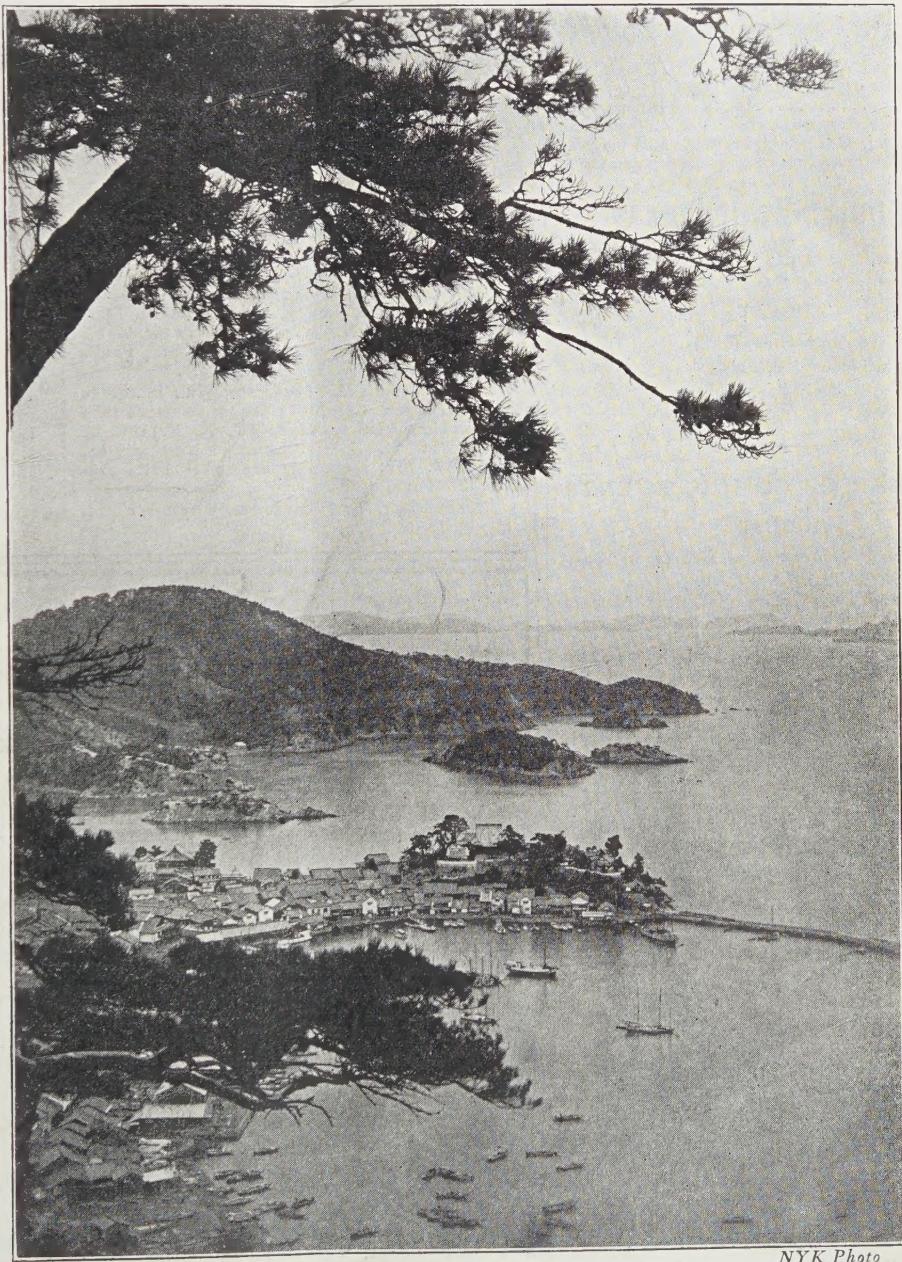


August 22, 1936



The Living Church



NYK Photo

A JAPANESE FISHING VILLAGE
The port of Tomo on the Inland Sea

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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CANADA AND NEWFOUNDLAND.....	4.50 per year
OTHER FOREIGN COUNTRIES.....	5.00 per year

Church Kalendar



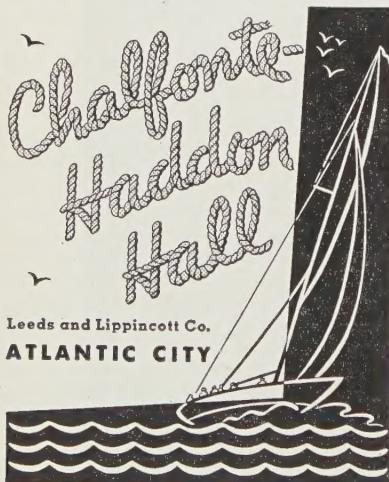
AUGUST

- 23. Eleventh Sunday after Trinity.
- 24. S. Bartholomew. (Monday.)
- 30. Twelfth Sunday after Trinity.
- 31. (Monday.)

KALENDAR OF COMING EVENTS

AUGUST

- 18-28. Annual Conference of Society of Companions of the Holy Cross.
- 30-September 5. Conference of Young Men of 5th Province.



RECREATION VISION • Shrine Mont • FELLOWSHIP MISSION

Outings and vacations for Church people from Lent to Advent. Retreats and conferences as arranged. High in Alleghenies 100 miles west of Washington. Central in Third Province by motor, bus or train. Grounds of rare beauty, with many recreations. Mineral springs, modern cottages, social and refectory hall. Cathedral Shrine. Rooms, meals, and service at cost—\$2 a day. Church owned. Rev. Edmund L. Woodward, M.D., Director. Shrine Mont, Orkney Springs, Virginia. Write for prospectus.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BRICKMAN, Rev. CLARENCE W., formerly rector of Christ Church Parish, Fairmont, W. Va.; to be rector of St. Paul's Church, Lansing, Mich., effective September 1st. Address, 713 S. Washington St.

CAMPBELL, Rev. CHARLES C., formerly vicar of Trinity Church, Fredonia, N. Y. (W. N. Y.); will be in charge of St. Luke's, Attica, and St. Paul's, Darien Center, N. Y. (W. N. Y.).

CORTI, Rev. ALEXANDER, now residing in Angola, N. Y.; will reside in Silver Creek, N. Y. (W. N. Y.), and have charge of the church at Silver Creek, Angola, Irving, and Forestville.

HEATH, Rev. WILLIAM THOMAS, has been elected rector of Trinity Church, Buffalo, N. Y. (W. N. Y.).

MARTIN, Rev. JAMES H., formerly in charge of St. Luke's, Attica, and St. Paul's, Darien Center, N. Y. (W. N. Y.); will be vicar of Trinity Church, Fredonia, N. Y. (W. N. Y.).

MCKAY, Rev. MAURICE P., formerly in charge of St. Paul's, Springfield, N. Y. (W. N. Y.); will move to Dunkirk, and assist in the Lake Shore Deanery under the direction of the Rev. Leslie F. Chard.

MORRELL, Rev. W. EDMUND, formerly rector of St. Mark's Church, LeRoy, and St. Paul's, Stafford, N. Y. (W. N. Y.); will be rector of St. John's Church, Youngstown, and St. Paul's Church, Lewiston, N. Y. (W. N. Y.).

PACKARD, Rev. A. APPLETON, JR., in charge of St. George's Church, Utica, and St. Paul's Church, North Utica, N. Y. (C. N. Y.); to be assistant at St. John's Church, Northampton, Mass. (W. Ma.), effective September 15th. Address, 22 Paradise Row.

RISLEY, Rev. ERNEST, formerly rector of St.

Mary's Church, Beaver Falls, Pa. (P.); to be rector of St. John's Church, Savannah, Ga., effective September 15th. Address, 509 Whitaker St.

SUMMER ACTIVITY

GREENWOOD, Rev. W., in charge of St. Simon's Mission, Glendale, Ohio; is in charge of Trinity Chapel, New York City, from August 1st to September 15th. Address, 16 W. 26th St.

NEW ADDRESS

EVANS, Rev. CHARLES H., and Mrs. Evans, while on furlough, 114 Grove St., Stamford, Conn.; sailing on the *Queen Mary* on August 12th. Address, 72 Myogadom Cho, Koishikawa Ku, Tokyo, Japan.

ORDINATIONS

DEACONS

DULUTH—ALEXANDER McDOWELL was ordained deacon by Bishop Kemerer of Duluth in Holy Apostles' Church, Duluth, Minn., July 8th. The candidate was presented by the Rev. Lloyd R. Gillmett, and is in charge of Holy Apostles' Church, with address at 1927 E. Superior St., Duluth, Minn. The Bishop preached the sermon.

NEVADA—NEWELL ANDREW LASHER and DOUGLAS BEERS NORTHRUP were ordained to the diaconate by Bishop Jenkins of Nevada in the Bishop's Chapel, Galilee, Lake Tahoe, July 26th. The Rev. Mr. Lasher, presented by the Rev. H. L. Baker, will complete his seminary course at Bexley Hall. The Rev. Mr. Northrop was presented by the Rev. F. C. Taylor, and is vicar at St. Barnabas' Mission, Wells, Nev. The Rt. Rev. W. B. Stevens, D.D., Bishop of Los Angeles, preached the sermon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

31. All Hallows', Davidsonville, Md.

SEPTEMBER

1. All Saints', Orange, N. J.
2. St. Barnabas', Omaha, Nebr.
3. St. John's, Norristown, Pa.
4. St. George's, Bridgeport, Conn.
5. St. Stephen's, Fall River, Mass.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Memories

TO THE EDITOR: I find myself in my pleasant old environment on the Tippecanoe River, from which, during summers from 1910 to 1920 I sent letters to THE LIVING CHURCH. During those ten years I conducted the department, Woman's Work in the Church, but in summer, with the approval of the late Frederic Morehouse, I wrote less about the Church and more of other matters.

Seated at my table in the corner of my 40-foot porch with the rapid, rippling Tippecanoe gurgling below me, how I loved to write those letters, and what pleasant responses came to me from THE LIVING CHURCH readers. This is an old Indian country; the Pottawatomies and the Miamis lived around here. Just in front of our cottage and giving us its name, The Ripples, is an ever-murmuring delicious impeded current, caused by a V of boulders. This was an Indian fish-trap where they speared fish. I used to sit among those boulders on a hot day and be glad the Indians had vanished. Down 30 steps from our porch is a wonderful spring known in these parts for a hundred years, which has never gone dry. Beside it grow fragrant mint and jewel weed. Down more

steps one is in this friendly river, which runs through only four counties making letter S's all the way.

Mr. Morehouse was a very fine critic to write for, very correct, very appreciative, and very just. In 1910 he proffered me a position on his paper. At that time I was president of the Woman's Auxiliary of the diocese of Indianapolis and one of my duties was the editing of the diocesan paper, the *Church Chronicle*. In one number I had a short editorial entitled Carrying the Prayer Book. Soon I received a letter from Mr. Morehouse asking me to conduct a department in THE LIVING CHURCH. I accepted and continued without a break until the size of the paper was altered. What a host of warm friends and pleasant letters these years brought! I still have echoes of them. When Mr. Morehouse engaged me, he stipulated one page to which I carefully adhered; but as time went on he let me spread as much as I wanted and never cut my articles. I reported General Conventions in New York, St. Louis, and Detroit, and enjoyed many social distinctions on account of my position. The local Woman's Auxiliary always saw to it that I was well placed. Once there was a placard bearing my name in such huge letters that I begged to have it re-

moved. Once I was affronted when I presented my credentials from Mr. Morehouse, in Detroit, and a very cross man told me to go and sit under the gallery. This seat was in a very conspicuous position but there was no writing table. Even then, a handsome, polite young man requested me to move; I showed him Mr. Morehouse's card and he retired. I was afraid to tell this to Mr. Morehouse but as I was a pretty good mental reporter I made out very well.

One summer I sent in a little verse entitled *My Mooley Cow*. She was a real cow and I wanted to do her justice. When I described the milk flowing into the bucket I did not want to say either "teat" or "bag," so I said, "Fresh from thy breast, my mooley cow." When my verse appeared, the line read: "Fresh from thy udder, my mooley cow." I was so amused at this that I sent Mr. Morehouse a little note congratulating him on being so technically correct. At once came the reply: "I asked the person who edited your copy why he had made such a change. He replied that you don't get milk out of a cow's breast. I said, 'Neither do you get poetry out of her udder.'"

Another time I was describing a conversation among some women about a fair. Mr. Morehouse wrote me, "Your conversation is too full of dashes." I at once sought out my *Adam Bede* and also a copy of the *Saturday Evening Post* and found that all broken and interrupted conversation was full of dashes. I wrote him this and received a very pleasant letter.

As General Conventions grew larger, it became the custom of the host city to divide into a number of private receptions. In New York I was invited to the home of the Hon. Seth Low, where Bishop Rowe of Alaska was to be the speaker. This delightful evening is impressed on my memory by three incidents. First was the suitable and charming introduction. So eminently fascinating was this speech in word, voice, and inflection that I asked my neighbor the name of the speaker. "That is Mr. Low," she said, in a tone which suggested that I might be a late arrival from the Philippines. Then I wanted to ask Bishop Rowe a question about an Indianapolis woman who had volunteered to go to Alaska. He was immediately beset after his excellent speech by eager delegates, and I took my stand near him, hoping that my turn would come. A lady spoke: "You must be very tired waiting for your husband." "Oh, Bishop Rowe is not my husband," I answered very quickly, not knowing how he would feel about it. "Excuse me," she laughed, "I thought you looked like a bishop's wife." Of course I was greatly pleased and have been trying to live up to it ever since. The third event was an attempt to approach a delegate who bore the name of one of my ancestors—a very unusual name. I asked him if perchance we might not be from the same ancestral tree. Why did I not say that I represented THE LIVING CHURCH? Not for the publicity, of course, but for the impression! He said, "I think not," and his voice betokened that there was not, could not possibly be the remotest chance of consanguinity; that his ancestors could not be ever so remotely related to mine. I smiled and withdrew, looking for my companions, to a spot where I laughed immoderately; so much so that a gentleman on the reception committee looked at me in a pleasant, questioning manner, and I said, "Sir, I have just been well snubbed and it is amusing." "Madam," he answered, "I conceive it to be an entirely new experience." Was ever neater speech? Why did I not follow up his acquaintance?

Long ago I wrote a story called *The Blue Cashmere Gown*. It was based on a simple incident. THE LIVING CHURCH printed it. This story met with a warm reception. It was



BISHOP DALLAS HONORED AT ST. PAUL'S

The American Church university in Japan welcomed Bishop Dallas (seated, center, in background) with an unusual garden party at which a number of Japanese sports were demonstrated through the efforts of the university assembly of the Brotherhood of St. Andrew. The two students in the foreground are showing fencing forms.

translated into two languages for missionary use abroad. My son made me a beautiful little booklet of it and later the *Young Churchman* made an edition many copies of which were sold for the UTO. At the request of a Church publishing house in Hartford, Conn., the little story was made into a playlet, which is still used.

Once Miss Emery of happy memory asked me to prepare an explicit history of the UTO. She herself selected the name: *The Offering of Romance*, and the article was used until it became out of date. I was in Carnegie Hall on the occasion when Miss Emery was presented \$16,000 from the various auxiliaries.

All of these pleasant thoughts have been accompanied by the murmur of the river, the sighing of the juniper trees, and the fitful song of the cardinals. Is it not a happy condition that nature does not count birthdays?

(Mrs.) SARAH S. PRATT.

Indianapolis, Ind.

A National Conference Center

TO THE EDITOR: With so many people traveling by auto, why not have a national Church place for conferences and retreats as close to the geographic center of the nation as possible? Junction City, Kansas (7407), which has the Episcopal church nearest the center, might be so used. Please give the thought publicity; I'm sure many would be interested.

BEN DAWSON.

Berkeley, Calif.

The Presiding Bishop's See

TO THE EDITOR: It is interesting to see in recent issues of THE LIVING CHURCH articles by Bishops Johnson [July 25th, page 81] and Stewart [August 1st, page 103] on the subject of the Presiding Bishop, a subject treated by the Church at large with surprising apathy and indifference. Step by step, with no definite plan in view, burdens have accumulated on the shoulders of the Presiding Bishop till the load is more than the man can bear and he sinks under it. Whether we believe it or not we are reverting to the practice of human sacrifice.

And to no purpose. If the Presiding Bishop takes his duties seriously he is bound to be absent from his diocese much of the time. If he considers the interests of his diocese paramount he must perforce fail to

realize the possibilities and opportunities of his higher office. To allow this conflict of duties to continue is unreasonable. The British statesman who called the Constitution of the United States the greatest document ever struck off by the hand of man would never have done so if it had provided that the duties of the President should devolve on the shoulders of the governor of one of the small states not too far from Wall street for periods of six years.

If the Church is to grow and not shrink it is perfectly obvious that we must soon provide our Presiding Bishop with a small see which he can administer with the aid of a suffragan or suffragans and occupy for life or till retirement, relinquishing his original diocese.

What does the Presiding Bishop mean to us? What do we expect of him? If he is to be a glorified sales agent, a man occupied chiefly with the collecting and disbursing of money, I, for one, care very little where he lives or who he is: let the potsherds strive with the potsherds.

But I am convinced the members of our Church entertain a far higher idea than that of the place and influence of the national head of our Church. And I am so sure of it because the last General Convention, led no doubt in this instance by the Holy Spirit, with virtual unanimity passed a resolution divorcing the Presiding Bishop so far as possible from the book-keeper's desk at 281 Fourth avenue with its day-books and ledgers in the effort to set him free from financial tasks for the higher tasks of a leader in things spiritual.

There ought to be, as there now is, an able president of the National Council—preferably a layman of proved business ability—whose duty it is to oversee all the financial matters connected with missions, social service, etc. The Presiding Bishop ought to be not a hustler and go-getter but a man of prayer and meditation free to pursue studies, to write books, to speak for the Church on important occasions. To the minds of those who entertain some such idea of a Presiding Bishop it will seem of little importance that he should stick close to the stock exchange or the chamber of commerce.

Undoubtedly his see city ought to be Washington. Undoubtedly he should be elected for life or till he reaches the age of retirement. Undoubtedly he ought to relin-

quish the administration of his original diocese on being elevated to Washington. The convention of Washington might nominate three men to the House of Bishops acceptable as Bishop of Washington and the House of Bishops could elect one of the three. Or, vice versa, the House of Bishops nominate and the Washington convention elect.

Tempus fugit. The Church is growing. General Convention is little more than a year ahead of us. It is a thousand pities members of the Church do not discuss this matter.

(Rev.) S. C. HUGHES.

Newport, R. I.

Church Debt

TO THE EDITOR: I am glad to see the subject of Church Debt again raised in your issue of July 25th by the Rev. W. P. Barnds. He is quite right in saying that Bishop Spencer "sounded a clarion call" in THE LIVING CHURCH of May 23d [page 655].

How to keep the Church out of debt is surely a matter of the first importance. Could not Bishop Spencer's article be reprinted?

Among our laymen are men well equipped

to devise such a scheme and put it into execution. While the Church can count among her loyal supporters such men as J. P. Morgan, or William Fellows Morgan of the Church Pension Fund, and others whose names will readily come to mind, there should be no dearth of consultants at least.

Keep the matter stirring until something is done!

M. I. ROBERTSON.

West Garmouth, Mass.

The Prayer Book Gospels

TO THE EDITOR: I am one of those who think the present Prayer Book is the best we have ever had, and the best any Church has had. I approve of the propers for Independence Day, and the judicious changes made in the Psalter. It seems to me a happy inspiration that has included among the Sunday Gospels the parable of the Prodigal Son, which ought to be called the Loving Father. But—I am sorry our revisers thought it necessary to leave out the Unjust Steward, which was formerly assigned to the 9th Sunday after Trinity. This was probably a somewhat hasty move, after the original proposal to put the Prodigal Son on the 4th Sunday in Lent had been defeated. It

seems to me that the passage, Luke 16:1-9, might well be substituted for the account of the Feeding of the Four Thousand, which we now have on the 7th Sunday after Trinity. Such a slight change in the Prayer Book could be accomplished by two successive General Conventions, and would occasion very little inconvenience, either to publishers or users of the Book, as it would be known for some time previous that the amendment was to be made.

(Rev.) WILLIAM CURTIS WHITE.
Washington, D. C.

Unemployed Clergy

TO THE EDITOR: In recent issues of THE LIVING CHURCH we have seen the long lists of ordinations that have taken place. Of course we must consider it as our Lord's answer to the Church's prayer that the Lord of the harvest send laborers into His harvest—especially so with the men who have been trained within our own seminaries.

But it is a somewhat different question with such as have been received from other Church bodies and re-ordained. Not that these men are not as good men and pastors as others. But we feel that since our bishops are hardly able to give employment to clergy trained for the Church's ministry, men coming from other religious bodies should be received only after our own clergy have been cared for. It is scarcely playing fair to leave our own clergy unemployed and give work to men from other camps until there is a scarcity of clergy so that necessity demands it.

(Rev.) PHILIP BROBURG.
Minneapolis, Minn.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, 11 A.M.
Weekdays: 7; Thursdays and Holy Days, 9:30
also.
Confessions: Sat., 3-5, 7-9 P.M.; Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.

Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10), 9:30, Morning Prayer, 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Evening Prayer and Sermon.
Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M., Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

The Prayer Book Services

TO THE EDITOR: May I express my unqualified agreement with a letter from the Rev. S. J. French of Milledgeville, Ga., in your issue of June 6th?

All these "ors" and permissions "at the discretion of the Priest" in our present Prayer Book are especially trying to three groups of the laity, among those who are in earnest: (1) to old people with failing sight; (2) to deaf people; (3) to newcomers.

Few of the clergy can know what distressing confusion it causes to those who have been accustomed to follow the first simple directions to find that so few priests seem to use the same order—even in the celebration of the Eucharist.

It may well be that the Gloria in Excelsis is not in the place for which it was originally intended and where it doubtless should be, but does that justify its exclusion from all except the chief festivals and the substitution of any hymn?

And the omission of that intensely Christian and Catholic great hymn of praise, the Te Deum from the choir offices, except on great festivals, is more than a loss to many of us. Cannot we afford to be in less of a hurry? . . .

MARY L. R. WHEELER.
Burlington, Vt.

"A Man Was Lynched Yesterday"

TO THE EDITOR: Editorially, under the above caption (L. C., August 8th), you seem to advise penalizing the entire community for a lynching, and even suggest ascertaining how senatorial and congressional candidates "feel about this matter." "A stringent law," indeed, and as I am glad you admit. Yes, entirely too much so, not to say unjust, for me; and I wonder if such a law would be constitutional.

WILLIAM STANTON MACOMB.
Germantown, Philadelphia.



The Living Church

VOL. XCV

NEW YORK AND MILWAUKEE, AUGUST 22, 1936

No. 8

EDITORIALS AND COMMENTS

Orthodoxy in Western Europe

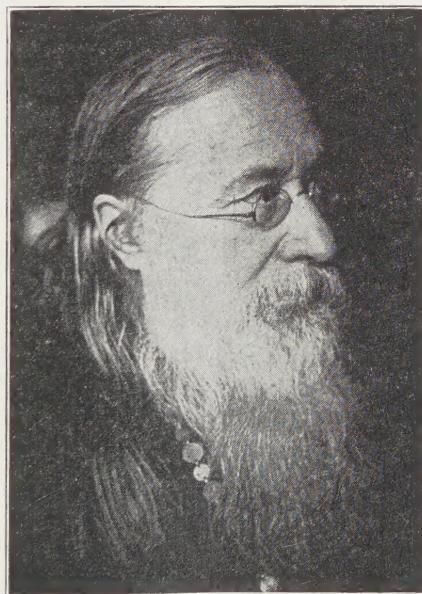
IT IS ENCOURAGING to note that the relations between the Russian Orthodox Church in Western Europe and the Anglican communion are increasingly close. Most of our readers are aware of the splendid work being done by the YMCA Russian Service in Europe, particularly among young people, under the able direction of a member of our own Church, Paul B. Anderson. In a recent letter to the editor Mr. Anderson writes:

"This has been a very significant half-year in many respects for our Russian undertaking. A direct outcome of the Conference of the Fellowship of St. Sergius and St. Alban at Christmas time was the calling of the theological conference at Mirfield in April, concerning which Fr. Peck has written you [L. C., May 23d, page 673]. The meeting at Mirfield was one of the most effective meetings I have ever attended, in that highly trained theologians of various schools spoke unofficially and independently and with the utmost frankness, sometimes with real sharpness in approbation or criticism of each other. We really believe that this conference will mark the beginning of still another process, among the many processes which are now under way, in the direction of Church unity. This conference is distinguished from the regular meetings of the Fellowship in that it had a distinctly theological character, and thus was a deepening and sharpening up of the irenic work of the Fellowship."

The Fellowship of St. Sergius and St. Alban, referred to above, is an organization of priests and lay people of the Russian and Anglican Churches, the purpose of which is to promote better understanding between the two communions. This it is doing most effectively in England and France and we wish that its influence might be extended in this country. There are more Russian Orthodox people in America than

in England, but their contacts with our own Church people are very limited. Mr. Anderson further writes:

"A second matter of considerable importance has been the close collaboration of Professor Boris Vysheslavtzev in the work of the research bureau of the Universal Christian Council, preparing for the meeting in Oxford next year. We have released Professor Vysheslavtzev from the larger part of his obligations in our organization, and he has therefore been able to spend a good deal of time in Geneva and at study conferences of the Universal Council. His first-hand participation in this work has done a great deal to put ecumenicity into the very day-by-day operations of the Council, whereas without such Orthodox participation in the bureau, ecumenicity was a fact only at conferences and in the general atmosphere of the work. It is hoped that the research bureau will be able to continue using him in this way. Professor Vysheslavtzev is to lecture again this summer at the ecumenical seminar in Geneva."



THE METROPOLITAN EULOGIUS
Head of the Russian Church in Western Europe.

of many denominations from many lands; and it is a matter of great significance that the Orthodox are able to participate not only in this great meeting but in the preparation for it.

As to the work among the Russians in Paris, where there is a very large number of them, Mr. Anderson writes that the situation is increasingly difficult owing to the disturbed economic and political situation in France. He says:

"We are just now in the midst of troubled times, which really can only be termed a social transformation, if not a social revolution. As you can well imagine, Russian refugees,



A RUSSIAN STUDENT CHRISTIAN MOVEMENT CONFERENCE

The meeting shown above at St. Genevieve du Bois, France, is one of a number sponsored by this young and active organization.

as non-citizens, suffer much under these circumstances from lack of normal facilities in the way of work and care for the needy. This has thrown a heavy burden on our organization caring for the unemployed by providing food and lodging as well as on those who are trying to carry on a program of Christian social reconstruction."

STILL ANOTHER activity among the Orthodox is that of the Russian Student Christian Movement, which embraces people of all ages. This work has the full approval of the Metropolitan Eulogius, in charge of all the Russians exiled in Western Europe. The Metropolitan not only takes a very close personal interest in this work but says that this is his favorite enterprise in the Russian society abroad.

All of these activities may perhaps seem far removed from the ordinary life of the Episcopal Church. We have a very definite part in them, however, through the work of Mr. Anderson, through our close contacts with the Russian Orthodox Seminary in Paris (to which the Rev. William H. Dunphy has just gone from this Church for a year's work), and through many other individual contacts. It is a matter of great rejoicing that the faith of the Russian Orthodox in exile is not only being kept alive but is indeed undergoing a rebirth, making it far more vigorous than in the days of the Russian Empire, when the Church was so largely dominated by the State. How great a significance this work may have for the future time alone can tell, but certainly it is deserving of our interest and our prayers.

A Missionary From Japan

LAST SUNDAY there arrived in Seattle a young man who in a sense personifies the value of Christian missions. He is Tadao Kaneko, the general secretary of the Brotherhood of St. Andrew in Japan, and he is in this country to spend three months visiting various Church centers under the auspices of the Brotherhood of St. Andrew and the Forward Movement.

Mr. Kaneko is a young man, perhaps 25 years of age, and he has been a Christian for only four years. The seeds of his Christian life were sown when he was a student at St. Paul's University, Tokyo, but he was not baptized during his student days and on graduation he went into business. A year later, challenged by that devoted lay missionary, Prof. Paul Rusch, to give his life to Christ, Tadao Kaneko was baptized and began a life wholly given to Christian discipleship. Through thick and thin he has served the Church in Japan through the

Brotherhood of St. Andrew, and he is now said to be more familiar with the work of the Church in all parts of Japan than any other native layman.

This is Mr. Kaneko's first visit to America—indeed, the first time he has been outside his native land. His assignment is to absorb as much as possible of the life of the Church in this country and carry it back with him to his fellow Churchmen in Japan. It is likely, however, that his visit will have a profound effect on the Church in America as well, since he comes to us not only as an example of what our Church has done in Asia but as a missionary from the Orient to the Occident.

Mr. Kaneko is also bearing invitations for a great worldwide pilgrimage of Anglican Churchmen to be held in Japan in 1940. This is a magnificent project of far-reaching proportions. It would be a great undertaking even if it were attempted by the Church in England or in America. Coming as it does from the mission field in the Far East, it indicates an awakening of corporate consciousness and a sense of worldwide Christian fellowship that is highly encouraging.

We hope that Mr. Kaneko's visit will be a happy and successful one. We commend him to all Churchmen with whom he comes in contact, and we particularly urge members of THE LIVING CHURCH FAMILY to welcome him to their several parts of the country. Moreover, we urge favorable consideration of the invitation that he bears to participate in a worldwide Anglican pilgrimage to Japan in 1940. It would be tremendously helpful in promoting the solidarity of the Anglican communion and showing it forth to the world if a thousand or more Churchmen from America, Canada, the British Isles, Australia, China, India, and other parts of the world were to gather together in a great act of Eucharistic worship in the capital city of the most powerful nation in the Orient, and in friendly conference and visit.

So again we say, Welcome to Tadao Kaneko and success to his mission.

A Moratorium on Preaching?

THE SECULAR PRESS has made much of Dr. Fleming's proposal for a moratorium on preaching for one or two years. Encouraged by young reporters who saw a chance for a front page scoop, ministers of all denominations have rushed into print with interviews denouncing Trinity's rector for his alleged slighting of the Christian pulpit.

Needless to say, Dr. Fleming was not actually advocating the suppression of preaching but was taking a forceful way of indicating the need of a change of emphasis from the hearing



TENT CHANCEL AT ORTHODOX CONFERENCE

of sermons to the worship of Almighty God. Moreover, he advocated the restriction of sermons to a few carefully prepared and well-chosen ones.

Dr. Fleming is right. The Church needs a deepening of spiritual life, not an abundance of preaching. An hour spent in quiet prayer and meditation is more valuable than half a dozen sermons. We laymen need more plain teaching on the eternal truths of Christianity and fewer sermons on current topics. We have largely forgotten the precept, "Be still and know that I am God."

Beneath Dr. Fleming's apparently sensational statement, there is sound doctrine and evidence of keen insight.

Unity and Truth

THE TREMENDOUS difficulties in the way of Christian unity are strikingly illustrated in the report in our news columns of an address to the Northfield General Conference by a distinguished Congregationalist minister, Dr. Charles E. Jefferson. Deplored the division of Christendom into many Churches and denominations, he rightly observes that this division "weakens our Christian witness, confuses outsiders, is extravagant and wasteful, opens the way to misunderstanding, and makes religious war possible." The blame for the division Dr. Jefferson seems to place largely upon Anglicans, who at Lausanne in 1927 "made it impossible for the Christian leaders of 85 faiths there assembled to celebrate Holy Communion together." This is the familiar position of the late Dr. Ainslie and other Protestants who regard the Holy Communion merely as a fellowship meal and consequently are impatient of those who, because they regard it as something infinitely more than that, are not ready to sacrifice their deepest convictions to a vague desire for the appearance of unity at any price.

But the most amazing statement that Dr. Jefferson makes is the following:

"Suppose that some day the Pope should sweep away all the rules that keep Catholics from Protestants; suppose he should say, 'We are all brothers—Christian brothers,' what would happen? A new age would be born. The Church cannot do it now, for it can do no 'mighty works.'"

Does not Dr. Jefferson realize that what he is demanding is that the Pope and the Roman Catholic Church should give up the Catholic faith and embrace Congregationalism? Is there any more reason why Catholics should become Congregationalists than there is why Congregationalists should become Catholics? Would it not, in fact, be more logical for Dr. Jefferson to sweep away the rules that keep him and his fellow Congregationalists out of the fellowship of the Catholic Church by returning to the ancient faith and order of the Church that were the basis for the union of Christendom for one thousand years? Unless Dr. Jefferson is willing to do that, his demand that Roman and Anglican Catholics become Congregationalists is quite as narrow and intolerant as that of the Roman Church that all Christians should submit to the papacy.

The Anglican communion stands, as it always has, for the historic Catholic faith and order, rejecting alike the modern additions of the Roman Church and the modern subtractions of Protestantism. In so doing we hold fast to a treasure that will ultimately be required for the reunion of Christendom. Unity is important but truth is of even greater importance. If the truths of the Catholic faith as received and taught in the Anglican Church are indeed truths we must maintain

them even at the cost of delaying Christian unity. For unity obtained at the price of truth and the sacrifice of essential doctrines would prove to be not a priceless jewel but a valueless trinket. Such unity might mark the birth of a new age, but it would not be a Christian age.

Dr. Jefferson's program for reunion sounds simple and broadminded. It is, however, an example of wishful thinking rather than of sound logic.

Activities and Action

IN HIS INTRODUCTION to the report of the National Council for 1935 Bishop Cook quotes an observation made by some unnamed person in 1919: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunities and responsibilities for our generation."

Certainly the developments of the past few years have proved the truth of this prophecy. The Church is endeavoring to cope with the situation through the Forward Movement, the avowed purpose of which is the deepening of spiritual life. Already the effect of this is beginning to be felt, not only at home but in the mission field where a new spirit of confidence in the Church is arising out of the despair that was so evident two years ago. But the task has not yet been accomplished; indeed the work of rehabilitation has scarcely begun.

The Forward Movement is not primarily concerned with finances, but if it is effective it is bound to reinvigorate that most sensitive of our nerves, the pocketbook. The Every Member Canvass next fall will thus be an effective gauge of the sincerity of our new conversion. As Bishop Cook observes, summer is the time to prepare for the Canvass. Will it prove to be not just another financial drive but a real spiritual adventure in your parish?

Hollywood Mud-Slinging

THE WASHING of Hollywood's dirty linen in the Astor-Thorpe trial has not been an edifying spectacle. In the charges and counter-charges hurled by plaintiff and defendant alike and in the sensational way in which the trial was reported at length in the daily press, all concerned seemed to have lost sight of the fact that the real central figure of the trial was the four-year-old daughter whose father and mother were each successfully engaged in making out the other to be a paragon of immorality. What kind of view of her parents and society will this small girl have when she grows older and realizes the muck and slime in the midst of which she was raised?

If the publicity given to this disgusting case has any justification at all, it can only be found in the new revelation of the wholly artificial world in which the actors and actresses of the screen live and move. How can one live a decent Christian moral life amid such surroundings? There is a limit to what even the American public will bear. Just as it was the excesses of the liquor industry that finally brought about prohibition, so the excesses of Hollywood will some day lead to such a cleansing as Hercules gave the Augean stables.

The revelations of the Astor case have undoubtedly boosted the circulation of the tabloids, but they have also left millions of decent Americans with a sense of shame for their country.

Is it any wonder that foreigners who gain their impression of America from American movies and the sordid reports of the morals of American movie actors and actresses estimate us to be a nation of morons?

Hollywood has demonstrated over and over again that the only standard it recognizes is the amount of box office receipts. Consequently there seems to be only one effective protest that can be made by decent citizens, and that is the boycotting of any picture, old or new, in which Miss Astor appears.

Civilization?

THE PUBLIC HANGING of a Negro in Owensboro, Kentucky, was more like some scene from the Middle Ages in Europe than modern civilization. No, it was not even like the Middle Ages, for at that time the mob would at least have been silent while the priest administered the last rites. Here the prayers of the priest and the convicted man were drowned out by shouts and curses, and before the victim was dead some of the crowd rushed to the scaffold, tore the hood from his face, and scrambled for fragments as souvenirs.

Is there any excuse for such a disgusting spectacle? In our opinion it is a disgrace to the state of Kentucky and the United States of America. Except for the fact that the victim was tried and convicted, it is little better than a lynching with the cloak of legality thrown over it. Cruelty and brutality have no legitimate place in the orderly processes of the law. The sooner we eliminate them the better.

Judge Andrews

THE CHURCH is honored by such sons as the late Justice William S. Andrews, whose death is recorded in another column—following by only a day the passing of his wife, Mary Raymond Shipman Andrews, sister of the late Bishop Shipman and widely known as author of *The Perfect Tribute*.

Judge Andrews came of a notable Church family. His father was Chief Justice Charles Andrews of the New York Court of Appeals, for many years a deputy to General Convention from the Diocese of Central New York. Bishop Fiske's widely known book, *The Faith By Which We Live*, is dedicated to him. He was a warden of St. Paul's, Syracuse, as was Judge William S. Andrews and on his retirement his brother Charles Andrews.

Judge Andrews will be remembered for two notable pieces of public service, the first his impartial and wise conduct of the Barnes vs. Roosevelt libel case, in which the prominence of the defendant, Theodore Roosevelt, and of many of the witnesses, made the maintenance of even-handed justice difficult; second, his courage in the decision declaring unconstitutional the New York legislation giving special rights to soldiers and sailors of the World War. The latter was announced three days before the meeting of the state convention at which he was a candidate for renomination. Like Governor Cleveland, who vetoed the New York traction bill though it imperiled his whole future career, Judge Andrews found that the public does (sometimes) give tribute to courage and a high sense of public responsibility. He was nominated and reelected by a large majority—and spent only a little over \$100 in campaign expenses.

Of such a family we may well say: "Let us now honor famous men."

EVERYDAY RELIGION

When Heavy of Soul

DISCOURAGED! A man sits at a desk, alone. His head droops and he buries his face in his hands. It is a moment of defeat. The fighter in him has fallen.

You and I have done that. It may be that someone for whom we have been struggling in hope has again failed us. Again and again we have gone back to the struggle, but this time hope evaporates and we feel that is all of no use.

Or we have given our hearts to some great cause and have made a beginning with high enthusiasm. But the day which began so brightly has dimmed over. Entanglements and complications have increased to the point where the cause seems hopelessly halted and confused.

Or a different situation, one that pierces us to the very quick. Something we have done with the best of intent seems at first a passable piece of work, and we are satisfied with it. But later, we take it up and look at it with clear eyes after some illuminating experience, perhaps after reading some searching truth or after meeting some person whose presence tests like acid. Now, our work seems to us a hollow thing, shallow, ridiculous. We want to hide it, destroy it.

A piece of our work is a piece of ourselves. If it is cheap, foolish, shallow, it convinces us, as no accuser could do, that we are like it. Our self-love, our self-respect is wounded. We have the three-o'clock-in-the-morning sense of extreme feebleness, we feel that life is a very light and frothy thing indeed.

Can there be anything more ghastly than, as it were, to wake up in the dark and to realize that for years you have been fooling yourself, and that what you thought solid is honeycombed with failure?

It is in times like these that we ought not to remain alone, lest we become desperate. How many a suicide has followed upon such a condition! We need a friend—not a friend who will deny our self-accusations, but one who in sympathy will restore the perspective of life. It is then, above all, that we need God.

Take the accusation even at its very worst. But see Jesus bending over you as He bent over many while on earth. Remember how He dealt with the palsied, the blind, the leprous, the sinners. Recall how He lifted up the Magdalene, and Peter, and the penitent thief—and Saul of Tarsus.

You have fallen. You have failed. But the black cloud has a silver lining. Perhaps it was only the realization of your folly that could bring you back home. Remember the story of the Prodigal Son. Isn't your suffering worth while if it leads you to realize why Christ came and suffered: to lift up and heal souls like yours and mine? What is life for anyway? Is it to be an easy road of unbroken success? No failures, no learning from bitter mistakes?

God reveals Himself in times like this. It is His truth which has come home so keenly to us. If His truth strikes us down, His hand also lifts us up, heals us, sends us on the way again. Times like these are critical for the soul. We can make out of them points of new departure, new humility and watchful obedience—and new charity for others.

"Why art thou so heavy, O my soul? O put thy trust in God, for I will yet praise Him, who is the help of my countenance, and my God."

The World Jewish Situation

A Summary

AS THE WORLD Jewish Congress meets in Geneva to plan ameliorative measures for Jews in many parts of the world it is faced with the most critical situation which has confronted Jewry in many centuries.

All eyes, naturally, are focussed on Germany, which has not only put into effect the most barbaric anti-Jewish policy



JEWS ARE NOT WANTED IN TÖLZ
One of the many anti-Jewish signs in German cities.

in the history of civilization but is believed to be fomenting attempts to institute similar measures in the other major countries of the world.

GERMANY

THE SITUATION of the Jews in the Third Reich is regarded as hopeless. In view of the influx of tourists for the Olympic games all outward manifestations of anti-Jewish persecution have been eliminated. Vitriolic antisemitic signs, which were a common part of the urban and rural scenery, have been removed for the benefit of tourists. Jews have been forbidden to discuss their plight with foreigners. A new wave of anti-Jewish persecution is predicted by observers after the tourists have left.

The past year witnessed the enactment of the so-called Nuremberg laws which defined the legal status of Jews and made antisemitism the Nazi state policy. The Nuremberg laws were followed by these events:

The Reich Institute for History of New Germany announced that "scientific antisemitism" would be made a compulsory subject in all German schools.

Dr. Bernhard Rust, Minister of Education, ordered compulsory segregation of all non-Aryan pupils in special public elementary schools beginning in 1936. All Jewish children as well as children of non-Jews of Jewish descent were included in the decree. The practical effect of the decree was to force the Jewish community to hasten the creation of facilities for the education of Jewish children under its own auspices and at its own cost.

The government prohibited the importation of kosher meat by German Jews from neighboring countries.

The government adopted a new series of anti-Jewish laws introducing further restrictions for Jews in medical, legal, and other professions. Jewish lawyers were forbidden to act

in any professional capacity. No Jews may be graduated as doctors from German universities.

An order eliminating Jewish accountants from German business life was issued by the Ministry of Finance.

A judgment of the Higher Labor Court in Berlin extended the Nuremberg laws to the field of private enterprises in a ruling which stated that the fact that an employee was a Jew was sufficient cause for his dismissal from an "Aryan" firm.

A government order revealed that although Jews are not admitted into the German Army in time of peace, they would be drafted in time of war. Two days later, the government issued an order prohibiting Jews of military age from emigrating without obtaining special emigration permits.

New anti-Jewish measures were announced prohibiting Jews from leasing drug stores, ousting Jewish pharmacists from the druggists' associations and providing that when a Jewish druggist with a permanent license dies, his widow must lease his license to an "Aryan."

Drafts of a new law, prohibiting Jews from acquiring real estate and regulating the status of Jewish landlords, were completed by the Association of National Socialist Jurists together with the legal department of the Nazi party.

A drive against Jewish bakeries, grocery stores, and butcher shops was started, based on alleged non-compliance with the sanitary regulations.

Thus, a systematic and careful campaign to eliminate the Jews from every phase of German business, social, and political life was completed. The result was that by spring of this year some 80,000 of Germany's 500,000 Jews had fled the country.

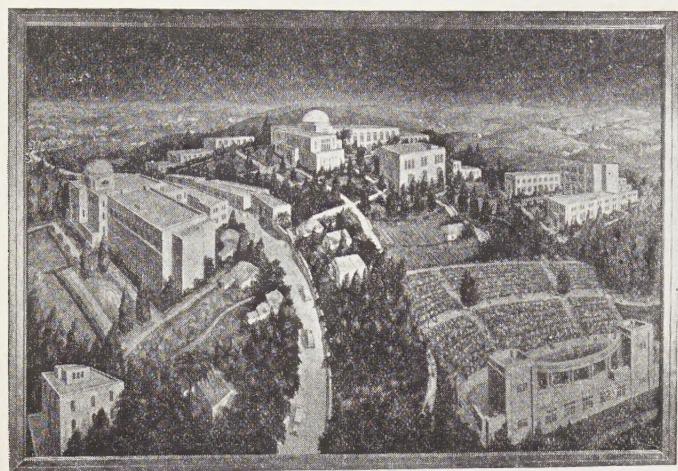


MAIL FROM HOME
Jewish refugees in France eagerly receive letters from relatives in Naziland.

POLAND

GERMANY, however, is only one of the European countries where Jew-baiting is rife. Polish antisemitism has long been a worry to American and British Jews, second only in concern to the plight of their co-religionists in Germany.

In the fall of 1935 anti-Jewish riots broke out in Polish colleges, hotbeds of the nationalist movement. These excesses were resumed in the early spring of 1936. They were so widespread and so frequently accompanied by unprecedented



THE HEBREW UNIVERSITY ON MOUNT SCOPUS
From a painting by Lionel Reiss.

barbary that many observers came to believe they were organized and directed by a central authority. The belief was also current that local authorities did not always act as vigorously as they could in preventing the riots or in quelling them after they had broken out.

In the meantime, events in Germany inspired some Polish political leaders to espouse a policy of encouraging the emigration of Jews from Poland as a short-cut solution to the vexatious Jewish problem. Polish Jewry was greatly concerned when on February 20th of this year two Senate leaders openly demanded mass emigration of Jews from Poland, declaring that there were no prospects for amelioration of their plight.

The plight referred to is that the economic condition of Polish Jewry is among the worst in any country in the world. It is believed that at least one-third of the 3,000,000 Jews are unemployed and starving. Charges have been made that the Poles are conducting a definite, carefully planned, and persistent campaign to eliminate Jews from trade, industry, and handicraft.

CZECHOSLOVAKIA

CZECHOSLOVAKIA has continued to be a sort of oasis in a central Europe bare of democracy and equal rights. The government has consistently shown a broadminded and liberal attitude toward all problems involving the Jewish population and did not leave in doubt its abhorrence of racial prejudice and agitation based upon such prejudice. Attempts to arouse anti-Jewish sentiment have, however, been made in the German minority districts of Czechoslovakia.

RUMANIA

ALSO among European countries where antisemitism is chronic is Rumania. Under the leadership of the notorious Professor Cuza, anti-Jewish movements, such as the Fascist Iron Guard, have fomented pogroms against the Jews, assassinated political leaders, and kept up a continual agitation. As in Poland, the government has frequently vacillated,

in some instances apparently showing unwillingness to antagonize the anti-Jewish elements.

On January 11, 1936, Chief Rabbi Jacob Isaac Niemirower of Bucharest narrowly escaped assassination when five revolver shots fired at him while he was walking to the synagogue passed through his clothing and inflicted a slight flesh wound in his arm.

On June 30th, Professor Cuza told a rally of 40,000 peasants in Northern Rumania that the aim of his National Christian party was to solve the Jewish problem in Rumania exactly as Hitler has done it in Germany. It is believed that the Nazis are supporting Rumanian antisemitism.

HUNGARY

AFTER THE WAR Hungary witnessed widespread pogroms against the Jews led by the "Awakening Magyars," an intensely nationalistic and antisemitic organization with a large following. Since that time antisemitic agitation has never been absent from that country. As in Poland, antisemitism frequently centers in the universities.

In January, 1936, the activities of a new anti-Jewish organization calling itself the "Party of the Nation's Will" or "Life Union" was exposed in the Hungarian press. It was reported that the group was flooding provincial centers with thousands of leaflets demanding a ruthless solution of the Jewish question and the establishment of a dictatorship. This spring the anti-Jewish campaign of the Hungarian National Socialists increased in intensity with the posting on walls and hoardings of violent Jew-baiting slogans and caricatures. The Nazi press launched a virulent economic campaign against Jewish tradesmen, doctors, and lawyers.

The attitude of the government toward the Jewish question continued to be marked, according to observers, by a sort of half-hearted benevolence. No positive steps prejudicial to the Jews were taken. At the same time, the government has done little to suppress anti-Jewish agitation.



AT THREE IN THE MORNING IN POLAND
These Jewish children are typical of many in Polish cities, who struggle to keep their families from starvation.



AN ARAB AGITATION IN PALESTINE



DEMONSTRATION IN LONDON AGAINST NAZI ANTI-JEWISH POLICIES

PALESTINE

UNTIL RECENTLY Palestine was the one ray of sunshine in a cloud of Jewish worries. Its Jewish inhabitants enjoyed an economic prosperity not apparent elsewhere. Into the Holy Land, moreover, poured thousands of German Jews escaping from the Nazi terror. Viewing *Eretz Israel* as the only land where the Jew could be free from anti-Jewish movements, Jewish leaders of the West exerted every effort to open Palestine's doors to German refugees and harassed Jews from Eastern Europe.

Then the tension between Arabs, Jews, and British, which flared up in 1921 and 1929, again broke loose, and a virtual civil war began. This has lasted over a period of more than four months, with loss of life by Arabs, Jews, and British and considerable damage to property. Causes are not easily fathomable. Some assert immigration of German Jews into Palestine is responsible. Others attribute Arab unrest to a growing Arab nationalist movement in the Near East. Still others see an Arab struggle against British imperialism with the Jews as the scapegoats.

Arab attacks were met by Jews throughout the world with renewed determination to keep on building Palestine as the Jewish national homeland.

WESTERN COUNTRIES

IN THE UNITED STATES, England, France, and other Western countries the burden of oppressed Jews has been borne as usual. Jewish organizations, such as the American Jewish Committee, the American Jewish Congress, the Board of Deputies of British Jews, and the Alliance Universelle Israelite, as well as welfare organizations, such as the American Jewish Joint Distribution Committee, have continued representations and relief activities on behalf of the Jews of Germany and other countries.

While this burden was being shouldered, Jews expressed concern at attempts made to inject antisemitism into the body politic of their countries, which have hitherto been comparatively free from this virus.

In England, Sir Oswald Mosley, head of the British Fascists, has been trying to arouse Britons against Jews but without much success. British principles of fair play continue to rule.

In America, organizations such as the Black Legion, White Shirts, Silver Shirts, and other groups, aided by Nazi German-American elements, are attempting to arouse prejudice against the Jews. A plot to inject typhoid germs into milk for Jewish consumption was revealed by a member of the Black Legion.

In France the advent of Leon Blum, a Jew, to power, precipitated antisemitic talk by Fascists and Rightists.

Jews of the Western countries are concerned not so much with sporadic anti-Jewish efforts in their own countries as with the situation of the Jews in Eastern and Central Europe, particularly in Germany. Early this month it was announced that a petition sponsored by a group of American and European Christian and Jewish organizations would be presented to the League of Nations at its forthcoming session urging action on the German situation. The World Jewish Congress at Geneva, sponsored by a number of Jewish organizations, is another effort by Jews to solve this difficult problem of European antisemitism.

(This article was specially prepared for THE LIVING CHURCH by NCJC News Service. Photos by courtesy the "American Hebrew.")

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SAVE THE CHILDREN FUND

Mrs. L. S. Tuckerman, Nahant, Mass.....	\$10.00
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	\$20.00

The New Monastery for the Cowley Fathers

By Ralph Adams Cram

TWELVE YEARS AGO construction was begun on a comprehensive scheme of building for the mother-house of the American Congregation of the Society of St. John the Evangelist at Cambridge, Mass. In that old university town the Fathers had acquired a very desirable piece of land near Harvard College, overlooking the Charles River and with pleasing views of the open country beyond. The plan for the future contemplated a conventional church for the society, flanked on the south side by the living quarters for the members of the community and on the north side by a wing for retreatants and other guests.

In 1924 the first unit of the guest-house was erected, and five years later the second section of equal size was added. Up to the present time the guest-house has, of necessity, been used as the monastery itself. The great number of applications for the novitiate, as well as the increase in the number of the professed, not to speak of the growing use of the temporary chapel by members of Harvard University and by other externs, have made necessary the continuing of further building operations. A generous gift to the society now makes possible the erection of the conventional church and the main wing of the monastery in memory of a beloved father and mother. Ground was broken for these new buildings on the feast of Corpus Christi this year, and it is expected they will be ready for use by Easter in 1937.

The church is planned and designed along strictly monastic lines. It is very simple, solid, and austere, with many opportunities for enrichment in the form of Altars, shrines, and stained-glass windows. The plan comprises a central nave, two-thirds of which is occupied by the monastic choir, the west end forming an ante-chapel for the accommodation of externs. This nave has an apsidal termination giving place for the high Altar. There are in the choir 30 stalls for the professed members of the community, together with a lower range of

THE CORNERSTONE of the latest addition to the buildings of the Cowley fathers, the chapel, was laid on August 15th by Bishop Sherrill. The author of this article, who is architect for the whole building project of the Cowley fathers in Cambridge, describes past, present, and future building plans.

seats for 24 novices. In the north aisle is a Lady chapel, and on the south side of the choir a slightly larger chapel dedicated to St. John the Evangelist. These chapels are separated from the nave by stone piers carrying arches.

Extending under the entire nave of the church is a lower crypt. This, like the upper church, has an apsidal termination with a main Altar. Five small side chapels in the crypt will provide additional Altars, so necessary in a community where it is a custom for each priest to celebrate Mass daily.

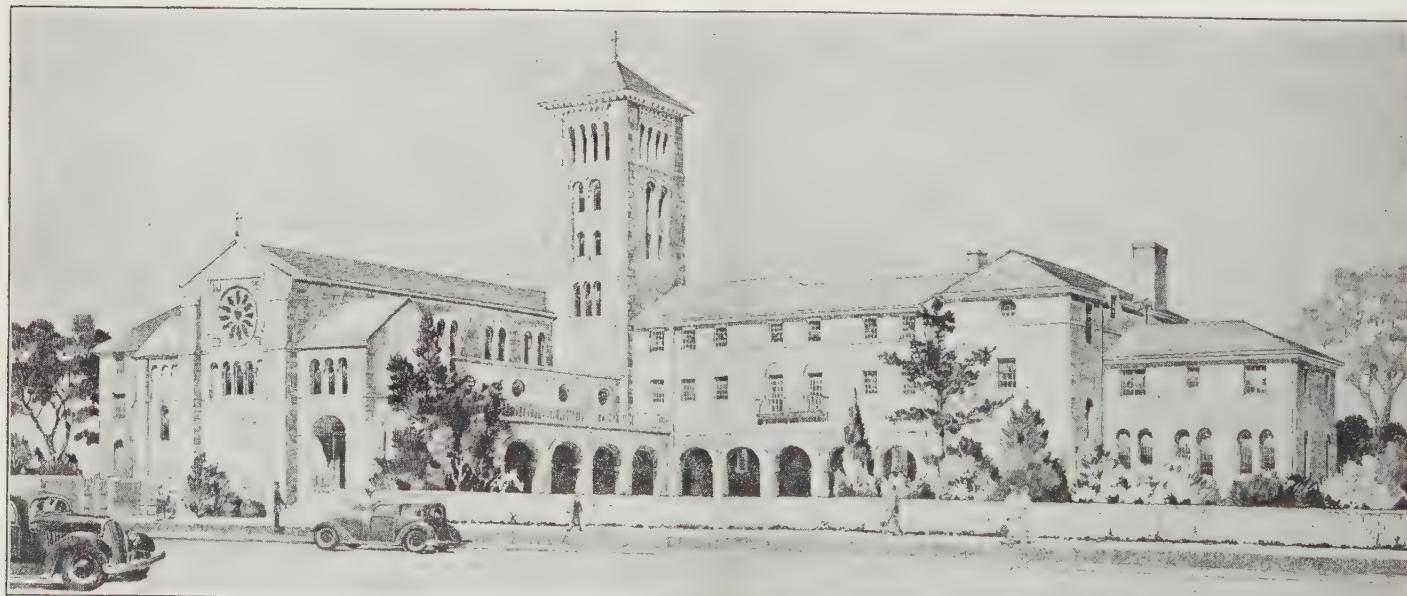
The church is of stone construction—grey seam-face granite for the exterior, and rough stone whitewashed for the interior. The only dressed stone is in the piers, arches, and string courses, and there Indiana limestone is used.

Connecting the church and the monastery proper is a tower 89 feet in height, the first floor providing the *statio*, or place of assembly for the community before entering the choir for divine office; and the second floor, the organ chamber.

Generally speaking, the style of the church is more or less Romanesque or Norman. In a sense, this church in point of architectural style is the fourth in a series which began in 1913 with the chapel of St. Elizabeth of Hungary at the writer's country place, Whitehall, at Sudbury, Mass. The second in line was the chapel built for the Order of St. Anne at John's House for Children at Arlington Heights, Mass. The third was the chapel for the Order of the Holy Cross at West Park, N. Y. This church now being erected in Cambridge is in a sense a continuation and development of the same motive.

The first section of the monastery now under construction contains in the basement the kitchen, laundry, storage rooms, refrigerators, and heating plant. On the first floor are the sacristies of the church, a choir-practice room (to be used temporarily as a common room), and the refectory with a

(Continued on page 187)



A Layman's Religion

An Address in the Forward Movement "Church of the Air" Series, August 16th
By Clifford P. Morehouse

Editor of THE LIVING CHURCH

WE LAY PEOPLE do not talk very much about our religion. For some reason, that seems to be one of the most difficult things in the world for us to do. We suffer from a sort of spiritual shyness that ties our tongues when we try to discuss the deeper things of life. Yet if we honestly examine ourselves as to our deepest motives, we must admit that life itself has no meaning for us unless we value it in terms of our relationship with our fellow men and with God. That relationship may be outside the Divine law—a relationship of hate, of fear, of jealousy, of selfishness—or it may be within the law—a relationship of love, of trust, of fellowship. Whatever it may be, it is fundamentally the most important thing in your life and mine. That is what Jesus Christ meant when He summarized the whole Divine law in the two great commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself."

We are called by the Church to take our parts in a great, united Forward Movement, to advance boldly under the guidance of the Holy Spirit and the banner of Christ the King. The keynote of our Forward Movement is Christian discipleship, the following of a living Person whom we proudly acknowledge as our Leader and our God.

This is nothing new. It is the same compelling motive that animated the Apostles in the first days of the Christian Church. It is the force that led St. Paul, the first foreign missionary, to travel the length and breadth of the Roman empire to spread the good news of a God who so loved the world that He gave His only Son to take human flesh upon Himself and show us what God is like. It has been the moving power of every saint and missionary in every age; of every martyr from St. Stephen to the nameless bishops, priests, ministers, and lay men and women who have given their lives for Christ in Armenia, in Russia, in China, in Mexico—most recently in Spain—and elsewhere in our own day. It is a sobering thought that probably more Christians have suffered death for their religion in the score of years since the World War than in the entire 300 years known in history as the centuries of persecution. The same motive inspires hundreds of millions of plain men, women, and children, like you and me, who are trying to live honest Christian lives and to advance the Kingdom of God.

This Forward Movement, then, is not a call to something new but a new call to something timeless—Christian discipleship. I say a new call, because the same call has already been extended to us in baptism and in confirmation, and by receiving those sacraments we have definitely accepted that call for ourselves.

Christian discipleship is not something vague and indefinite. It meant something very specific to the early Christians, and it means something very specific today. The earliest, the briefest, and in many ways the best definition of it is to be found in the Book of Acts: "They continued stedfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers." Herein we have the whole rule of life for the modern Christian:

(1) "*They continued . . .*" But before they could con-

tinue, they must have begun. So the first word in the seven-fold rule of the Forward Movement is *Turn*. God has a definite purpose for you and me, as He had for the early disciples. It is for us to learn His purpose and try to do His will. If we turn to Him with this object, He will reveal His will to us.

(2) "*They continued stedfastly.*" So, too, we must *follow* in the way of discipleship, not only on Sundays and in Church, but on every day, in every action of our lives. To be stedfast in our religion means to show forth the spirit of Christ in all things.

(3) "*They continued . . . in the Apostles' doctrine.*" How can we intelligently follow if we don't know what our religion is all about? Doctrine is simply teaching—the teaching of the Church. We must *learn*, then, if our religion is to be more than blind superstition, or an accidental arrangement of our prejudices—learn by constant study of the Bible, the Prayer Book, our Church paper, and other religious literature.

(4) "*They continued . . . in . . . fellowship.*" We are called upon not only to acknowledge God, but to *serve* Him—in our daily activities, in our contacts with others (both business and social), in our support of the Church's missions, in bringing others to know the joy of Christian discipleship. The world needs fellowship, among men and nations, today as never before.

(5) "*They continued . . . in breaking of bread.*" *Worship* is the highest act of which humanity is capable, because it is the way by which we come into fellowship with God. The Holy Communion, the breaking of the Bread of Life, is the truest act of worship. In the Blessed Sacrament of the Altar Almighty God gives us His very life—here the veil between the things of earth and the things of heaven is thinnest, and we can begin to gain some slight idea of the power of the love of God in our own lives.

(6) ". . . and in *prayers.*" Our Lord tells us to "pray without ceasing"; yet to most of us five minutes of more or less mechanical prayer before we tumble into bed seems almost more than anyone can expect of us. Why not reconsider this whole matter, and try to learn through our own experience what it really means to pray?

(7) "*They continued stedfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers.*" The entire passage emphasizes *sharing* together, in a common life. "Share" is so much finer a word than "give." Parents do not merely give things to their children; they share with them their home, their time, their worldly goods, their love. So it should be in God's family, the Church.

THESE, then, are the seven words of Christian discipleship: *Turn, Follow, Learn, Pray, Serve, Worship, Share*. You will find them on the cover of the leaflet, *Forward—day by day*, which you can obtain from the rector or minister in charge of any Episcopal church, or by sending five cents to the Forward Movement Commission, Cincinnati, Ohio. And inside the leaflet you will find simple, helpful Bible readings, prayers, and meditations for every day. During the past year and a half nearly five million copies of this and other Forward Movement publications have been distributed. They have

helped uncounted numbers of men and women. They can help you. Make the Forward manual your constant companion; read it every day and it will become one of your best friends.

BUT how are we to make our religion practical? How can we bring our Christian discipleship to bear in our busy lives?

We can begin in our own home, with our own family. Sometimes I wonder how people can expect orderly government or world peace, when they do not have peace or order in their own homes. The family is the basic unit of society. If family life is a constant round of bickering and selfish strife, the message of God's love cannot enter in. How can a child learn that God is a loving Father, when his own parents are quarrelsome, quick-tempered, inconsiderate of each other and of their children? How can they learn the power of prayer, the beauty of worship, if they never see their parents at prayer, or go with them to Church?

We must bring back into family life a definite recognition of the fact that the family owes its allegiance to Christ. If yours is a Christian home, make it look and feel like one. Religious pictures; a cross or crucifix on the wall; grace at meals; family prayers; a loving relationship between husband and wife, parents and children; the whole family at Church together on Sundays—these are the marks of a Christian home.

Then there is our parish and Church life. Bishop Beecher once asked a supposedly Christian Indian whether he ever went to Church. "Me big chief," replied the Indian. "Squaw and three papoose go to Church; me sit in front of tepee, smoke pipe." In this day when irreligion and religious neglect are so widespread it is of the utmost importance for every Christian to bear witness to his faith by being in Church every Sunday. If you have not been regular in your Church attendance begin now, today, and continue next Sunday and the next, until Church attendance becomes a firmer habit than Church neglect.

But mere attendance at Church is not enough. Take part in the religious and social activities of the parish, the community, and the diocese. They are *your* activities, because the parish church is the point at which you come into contact with the life and work of the Church throughout the world.

AT A RECENT summer conference a group made up a list of Church diseases. Here are a few of them: *Who-am-I-tis*. Symptoms: When asked to do something, the patient replies: "Who am I to do thus and so?"

Respectabilitis. Violent fear of showing some sort of religious emotion. A greater concern for "good taste" than for what is right or wrong.

Complaint behind the back. Violent disapproval of something expressed to everyone but the person concerned.

The cure for these diseases, and others like them, is the love of God and the way of Christian discipleship. Remember that "one with God is a majority."

Then there is the greatest of all fields for the exercise of Christian discipleship—the world. We hear much about a new social order, and many and diverse are the prescriptions that are offered for achieving it. But what we are concerned with as followers of Christ is not that our social order shall be new but that it shall be Christian. It is our concern that the kingdoms of the world shall become the Kingdom of God and of His Christ. The central petition of the Lord's Prayer is "Thy Kingdom come . . . on earth as it is in heaven." The Chinese Church personalizes this in the prayer: "Lord, revive Thy Church, beginning with me."

Just a word, before I close, to those of you who are sick or shut-in. Do not take your weakness and pain as a Divine punishment, or let them cut you off from Christian fellowship and curdle the milk of human kindness within you. Make of your enforced idleness a time for getting to know God better through quiet prayer, reading, and meditation. Show those who come in contact with you how brightly the love of God can shine through the soul of a faithful disciple, even one whose body is held down to a bed or a wheel chair. A woman who had been crippled for years said: "I'm really thankful for my condition, for it has given me time to find God and so has brought me a joy that I have never known before."

Do not fail to ask your pastor to bring the Bread of Life, the Holy Communion, frequently to your bedside. It is no imposition; that is his job and his greatest privilege. The priest and the physician are both ministers of God's love and mercy. Working together, they make a powerful combination for physical and spiritual health. Sickness does not cut anyone off from God; only sin, unrepented and unconfessed, can do that.

WHETHER sick or well, let's not be ashamed of our religion. Let's not be so afraid of saying or doing the wrong thing that no one ever knows we have any religion. Open the window of your soul, and let the clear light of God's love illuminate every corner of it, and shine through you to lighten the lives of others.

Someone has said: "Any man who has a religion is bound to do one of two things with it. If it isn't true, he must give it up—if it is true, he must give it away."

Let's live our religion and share it, proving its truth by giving it away to our family, our friends, yes even our business associates and those we meet on the golf course or at the bridge table. That's Christian discipleship. That's your Forward Movement and mine.

People in the Mass

COULD an uglier spectacle of humanity be presented than that scene at Owensboro, Kentucky, when spectators ripped the hangman's hood from the face of a dying Negro? They wanted souvenirs of the execution.

Such an occurrence shakes faith in both the stability and decency of men and women. When the usual inhibitions are broken, when passion and prejudice replace these inhibitions, man is often no better than a mere animal. We have seen snarling dogs treat each other in just this way.

The individual, when he is alone or in only a small group where individual opinion still holds sway, does have inhibitions. He wants to make himself appear as decent, reasonable, capable, just—a person of judgment, perhaps of culture. It has been this process that has raised people up beyond the animal.

Put that same individual back into the mass, the mob, the pack, and he may become the wolf again. For it was nothing short of wolfishness or ghoulishness that ruled the crowd at Owensboro. It simply reverted.

This is something to understand and ponder. You hear men and women talk lightly about getting up a mob to do this or that. You hear other men talk lightly about "revolution," as though the mob movement or the "revolution" would be governed by the everyday standards they see about them. It never is. Look at Spain, where the atrocities are heart-rending.

Study mob psychology for a little while and you will be willing to do a great many things in life you do not want to do, suffer a great many things you think are wrongs, rather than break the inhibitions we call society and join the pack.

—Milwaukee Journal.

The Children Pray at St. Stephen's

By the Rev. Irwin St. John Tucker

Rector of St. Stephen's Church, Chicago, Illinois

FIRST TO ARRIVE, this bright Sunday morning, is the "bus delegation" of children who live five miles out along Addison avenue, in the place we call "the other end of the road." They must start an hour early to get to church on time, because the bus is a slow traveler, and runs at widely spaced intervals on Sunday morning.

They arrive in an eager body, fair-haired Dolores, and her sturdy dark-haired brother Glen, and little Phyllis, and Peggy, and Herbert and Robbie. Already the caretaker's children are there; they get up at 5 in the morning, these brisk days, to be sure the church is warm and everything is ready. Besides, the election board held a meeting in the church guild room last night, to revise the poll books, and there was a good deal of cleaning up. Dorothy, and Florence, and little Bill are ready. Winona, Margaret, William, Claire, all early today!

The older girls go out in the Garden of Memory to gather flowers for their altar. Cosmos, and Shasta daisies, and white daisies, and petunias, and flaming red canna, and those curious light-blue sedum lilies, are all that are blooming now in the children's garden, with a few asters, and marigolds, and the broad white nicotine flower, with here and there a straggling coreopsis—"cock-eyed Susans" they were called by the young man who mowed the grass. Some of the children bring dahlias and zinnias from their own home gardens. In spring we had a wonderland of blossoms to choose from—tulips and irises, lilacs and snowballs, and roses without number, all summer long, to set amid the candles beside the cross.

Rapidly the happy, chattering little group increases. Blue capes and white caps are apportioned by the choirmother, who is also the caretaker, among the girls; black cassocks and little white cottas among the boys. These vestments the children paid for themselves with money they earned collecting tin-foil and old newspapers, or selling doughnuts and artificial flowers, all summer long.

The motherly choirmother irons out a wrinkle here and there, but most of the vestments have already been pressed; and as the girls tie wide white organdy bows under one another's chins, they assume the appearance of a choir of cherubs.

One of the older boys dons the flaming red cassock of an acolyte. The junior acolytes, who do not yet rate vestments, have mustered their group of four, two to carry tapers and two to carry torches. In the center of the four stands a girl, carrying the Children's Cross—a wooden processional cross given in memory of Buddy Campbell, killed by a truck while he played in the street.

Now the organist, a young woman of 18, and the choir director, a music teacher of some renown, are donning their vestments. Upstairs in the church itself the school is gathering. Some of the children bring their parents along. It is strictly understood that parents are guests on this occasion, the monthly Children's Eucharist at the Little Church at the End of the Road. There is not room in the church for both the Church school and the congregation at the same time. Besides, this church regards the "family pew" as an abomination. Once inside the church, parents and children alike belong to the same family, all children together in the House of God. Inside the church they all call the priest in charge "Father," and no lesser group than the "God-family" is recognized. It has been known

that parents sit in the class taught by son or daughter; in which case teacher insists on due discipline, even if mother or father is a pupil.

It is interesting to watch the children who do bring their parents instruct them that they must kneel and say a "good-morning to God" when they enter their pews. Most of these children come from families who were not raised in this Church; but they are zealous missionaries.

Now the choir has assembled, and marches two by two up the broad stairs at the back of the church. The acolyte and his juniors gather in a little group beside the Head of Christ where the vigil light burns. From it they light the tapers, and then the torches, and extinguish the tapers. The server strikes thrice upon the chimes (a dinner gong presented by the superintendent's mother) and the organist begins the hymn—"Onward, Christian Soldiers" or "Holy, Holy, Holy."

THE little procession starts; first the two boys carrying lighted torches; then the girl with the cross; the two boys carrying tapers; the girls in blue capes, the boys in cassock and cotta; the acolyte in red and white, and finally the priest, carrying the chalice and paten veiled in the green silk of the Trinity season.

At the altar steps, while the singers file off left and right into their stalls, the acolytes perform with well-drilled precision the intricate rite of lighting up. First the tapers are lighted at the torches. Then the six office-lights are kindled, from the cross out. Then the Epistle light, and finally the Gospel light. Now the torches are extinguished, and the little group of five takes places in the stalls with the singers.

Every child in the school can tell you the reason for all this. Lights are kindled before worship, because the first words God said, so far as the Bible records, were "Let there be light." They know about putting candles on a candlestick, so that they will give light to all in the house. They know that we begin at the cross and light outward, because all light comes from the Cross, which represents Christ, the Light of the World.

Ask any of them from the junior grade up; and they will tell you there are six lights beside the cross, to remind us of the six hours Jesus hung upon the cross—from 9 in the morning to 3 in the afternoon. Older ones can tell why the office lights may be of tallow, or stearine, but sacramental lights must be of beeswax; because beeswax comes from living flowers, symbols of the Resurrection and of life, while tallow and stearine are from dead matter. And the adult class can tell you why the Epistle candle is lit first, and then the Gospel candle—because works come first, and then faith; we learn by doing; first the natural, then the spiritual, and the Epistle always tells something to do, and the Gospel something to believe.

By this time the processional hymn has been finished, and the priest has spread the corporal and placed upon it the chalice and paten, covered with the silken veil. He turns, spreads his hands invitingly, and says:

"The Lord is in his Holy Temple."

Like soft thunder the response comes back:

"Let all the earth keep silence before Him!"

"I was glad when they said unto me"—

"We will go into the house of the Lord!"

"Let the words of my mouth, and the meditation of my heart. . . ."

"Be alway acceptable in thy sight, O Lord, my strength and my Redeemer!"

"O send out thy light and thy truth, that they may lead me"

"And bring me to thy holy hill, and to thy dwelling!"

Every Sunday morning they say these sentences. Today it is the father of the family who leads them. He adds:

"Jesus said; Behold I stand at the door and knock. If any man open unto me, I will come in and sup with him, and he with me."

And then he bids them:

"Praise ye the Lord."

"The Lord's name be praised!"

"Our introit hymn," he tells them, "will be about what Jesus said. It is No. 132, 'O Jesus, thou art standing.'"

They sing this hymn through, mostly from memory. And while they sing the celebrant and his acolyte say the Preparation at the foot of the altar.

The hymn is over; and he offers the Prayer for Cleansing. Then mounting to the top altar step, he turns, and says:

"I am going to declare the Ten Commandments. After every one you must ask God pardon for the times you have broken the commandment, and ask his help to keep you from breaking it in the future. Those who are confirmed must kneel; the rest will stand."

It is a point of pride with the elder ones to kneel at so many places where the little ones stand. It shows they can endure more.

"It's all a part of the sacrifice when it hurts your knees," one of them told another. "It shows you can take it!"

They sing the responses, of course. Even the very little ones who do not get the words sing the air: "La la la la-la-la-la," and no one smiles.

Everyone kneels for the Collect for the Day, littlest ones and all. It is about as long as they can stay on their knees.

Then, all seated, the celebrant says:

"I will read you a part of a letter Paul the Apostle wrote from jail. He had chains on his arms and legs, which clanked when he moved, so he says, 'Remember my bonds.'

He reads the Epistle. While the book is moved over by the server, the children sing, as a sequence hymn, "I think when I read that sweet story of old."

He tells them: "When I announce the Gospel, you must make a cross on your forehead, saying, 'I will think the truth'; one on your lips, saying, 'I will speak the truth'; one on your heart, saying, 'I will love the truth.'" He tells them this at every celebration, because some of them forget; but most remember, thus binding to themselves the words of the Lord Jesus. So, all standing, they listen to the words of the Lord.

On Palm Sunday, it is a point of pride to stand without moving a muscle during the reading of the long, long Gospel telling the story of the suffering of Christ on the cross, until the solemn words "and He bowed His head, and gave up the ghost," when we all kneel until the sevenfold chime marking the passing of the human soul of Jesus has died away. So rooted was this discipline that one Palm Sunday, when the torch-bearers stood so close to the crucifer that the palms on the processional cross caught fire, not a child of all the throng ranked so tightly around the altar moved, and two of the grown-up choir caught and put out the flaming branches without a sound or gesture from the little ones. After that they kept their distance!

After the Gospel every child and all the adults, standing straight with eyes firmly fixed on the Cross upon the altar, repeats with fervent chorus, "I believe!"

THREE IS a little talk—not a sermon; the regular Christian Nurture lesson takes the place of a sermon—but a little explanation of some point of ritual or belief. It runs something like this:

"Jesus told us 'All things that the Father hath are mine.' Of course they are, because He is the creative force of God. Through Him were all things made, and they belong to Him. We are members of Christ, so all things belong to us, too, as long as we are loyal to Him and to the Father, and to one another. God wants the world to be beautiful. He kindles the stars and sun and comets and moon; He makes the sunrise and sunset glorious. He covers the earth with beauty. But when men build a town, they make most of it ugly, and only part of it is beautiful. That isn't right. Wherever people live ought to be beautiful. When we grow up, we must try and make the whole city beautiful. Every workshop is a temple of God the Creator, every home is a Temple of the Christ-Child, and every school a Temple of the Holy Spirit, who guides us into all truth. The beauty of the church is a pledge of the beauty of the whole City of God, which is our city, our own Holy City."

If anyone told the children, "This is revolutionary," they would laugh at him. It is, they would reply, just plain common sense.

After the discourse, the two taper-bearers take the collection plates and pass them among the children, who drop in pennies, if they have them, and if not, simply shake their heads with a smile. If they can't give a penny, they can at least give a smile, they are taught, and they smile very religiously, both with and without the penny.

Brought back to the altar, the plates with their offerings are elevated and then placed upon the altar by the priest, the children saying with him:

"All things come of Thee, O Lord; and of Thine own have we given Thee."

NOW COMES our very own ceremony. Turning to the two boys, the celebrant descends from the altar and shakes the right hand of each—a good, hearty handshake, too. They pass this handclasp to the first child in each row of the choir, who turns and passes it on to the next. It goes down the ranks of the choir. Then the ushers go down the central aisle, and every child next the aisle as they pass offers the right hand to receive the handclasp, turning and giving it to the one next to right or left. Meanwhile they are singing some familiar verse—usually it is "Saviour, like a shepherd lead us."

Even the littlest ones know about the handclasp. If by any chance one of them is overlooked, he demands his due in no uncertain tones. It is their token of fellowship, the gift from the altar sent back in response to their sacrificial offering.

Now the large girls of the junior altar guild bring up bronze vases full of the flowers they gathered from the garden, and place them between the candlesticks of the altar; earth's fairest gifts among the stars. The superintendent—a young man who combines his high school course with afternoons at a tea store during the week—hands to the priest a list of names of children whose birthdays occur during the coming week. He reads it, and says:

"Are there any others whose birthdays occur this week?" A hand goes up here and there. He calls them all up to the

altar rail, and there they kneel, the school standing, while the Birthday Prayer is said:

"Watch over this Thy child Elaine—watch over this Thy child John, O Lord, as their days increase. . . ."

Then the Birthday Blessing. And taking each child by the hand, the priest says:

"This is Dorothy's tenth birthday. What do we say to her?"

And the laughing response comes back:

"Happy birthday, Dorothy!"

If Dorothy's parents have been able to give her ten pennies, she drops them one at a time in the Birthday bank. So does John. So do the others who have birthdays.

Then the prayers.

"Whom do we say prayers for today?"

Hands go up.

"My grandma is sick" . . . "My daddy was sick, but he's better now" . . . "My little brother broke his arm" . . . "A girl in our block was killed crossing the street" . . . "My dog was lost, and we got him back."

"And what do we say thanks for?"

A whole forest of hands.

"Sunlight" . . . "the flowers" . . . "the rain" . . . "daddy has a job" . . . "my sister has a birthday" . . .

Thanksgivings; prayers; memorials for the dead; prayers for one about to undergo an operation . . . all summed up in the majestic Supplication of the Church:

"Almighty and everliving God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men . . ."

Yes, and surely, Apostle Paul, for children, too!

Little ones stand during the long prayer, hands clasped, eyes on the altar. Larger ones kneel, eyes on the book.

AFTER IT, the littlest ones are marshalled downstairs by their teacher. The sunny little kindergarten room is beneath the chancel, and the soft pounding of their hands as they paste on colored paper the cut-out pictures that illustrate the lesson for the day can be heard at intervals through the solemnity of the prayers. But no one minds; no prayer is so solemn that it should exclude the sound of childish voices, in song or laughter.

So when they have gone, the question is asked:

"How many of us are prepared to make our Communions today?"

A few stand. They are counted by the acolyte. And then while all stand, and sing

"Bread of the world, in mercy broken"

he offers the silver box of bread. Out of it the celebrant takes enough of the small wafers to supply those who have just stood.

"Wine of the soul, in mercy shed . . ."

He pours into the golden chalice enough wine and water to suffice them.

"Look on the hearts, by sorrow broken,

"Look on the tears, by sinners shed—"

The acolyte pours water over the fingers of the celebrant, and with the snowy napkin laid across the server's wrist, the priest dries them.

He turns to the school.

"Our Jesus is very close to us now. We must be clean inside, and ready to welcome Him with pure hearts. We say words of confession, but they do not count, unless we mean them. Say them after me, and while you say them, deep down in your heart you must mean them."

He repeats the stately Invitation. And all together, down on their knees, say after him the heart-searching words:

"Almighty God, Father of our Lord Jesus Christ . . ."

"Almighty God, Father of our Lord Jesus Christ . . ."

"Maker of all things, Judge of all men . . ."

"Maker of all things, Judge of all men . . ."

Phrase by phrase they repeat it after him. They need no book, nor help, to find the places. The place they have found is the altar. It is an act, a sacrifice they are offering; a sacrifice of themselves, soul and body, living, reasonable, and holy.

"Have mercy upon you, pardon and deliver you . . . confirm and strengthen you . . . bring you to everlasting life. . . ."

"Lift up your hearts!"

Clear and sweet and strong, the answer rings:

"We lift them up unto the Lord!"

"Let us give thanks unto our Lord God."

"It is meet and right so to do!"

And they join in the great hymn of praise of the angels and archangels and all the company of Heaven; little children kneeling on plain pine benches, on a plain wooden floor; their hearts filled with the beauty of the glittering lights—which they kindled; and the fragrant flowers—which they picked and placed there; and the melody of the song—their own well-beloved song.

"For in the night in which He was betrayed, He took bread . . ."

The chimes ring once, upward.

"Likewise, after supper, He took the cup . . ."

The chimes ring again, upward.

"That we, receiving them, may be partakers of His most blessed Body and Blood . . ."

The chimes ring downward; tokening the completion of the cycle; bread and wine offered up in the Sacrifice; the Heavenly benediction sweeping down upon and through them into the worshippers.

The visitor perhaps is startled to hear every childish voice joining with a solemn murmur in the sentence that makes Calvary an individual experience:

"And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living Sacrifice unto Thee . . ."

Older children, parents, teachers, receive the Sacrament; and while they do so, the rest of them sing fervently, to Jesus, there among them:

"O Lamb of God, that takest away the sins of the world, have mercy upon us!"

Thanksgiving; and then "O Little Town of Bethlehem," and the Blessing . . .

"Now lettest thou thy servant depart in peace . . ."

Straight on down the stairs and to their vesting-cabinet the children march, while the priest removes chasuble, alb, and other Eucharistic vestments, in the little sacristy. By the time the recessional is finished, the choir members have taken off their vestments and are in their places in the classrooms, made by cutting up the large guildroom with movable partitions.

Meanwhile the main school is being sent down by groups, which find their places likewise in the classrooms. The seniors remain in the church for the lesson. All the others go downstairs.

It has all taken thirty-five minutes.

One fair-haired little girl, who sang in the choir, said to her teacher when the rest of the class joined her in the classroom downstairs:

"I feel like I'd been in Heaven."

Principle and Precedent in India

By the Ven. William Dawson
Archdeacon of Milwaukee

THESSE TWO WORDS loom large in the English language. They stand for something central and fundamental in the lives of men. They stand for states of mind and their meanings constitute the balance wheel of progress. Life is based on principles and precedents. You cannot escape from either, for civilization is built on these two rocks. It is against these two fortresses that radicalism hurls its attacks, and it is the impregnability of these two strongholds that constitutes the hope of the conservators of whatsoever things are pure, true, and of good report.

It is not in connection with radicalism, as such, that we call attention to these words, but in connection with the Church and religion. Principle and precedent are part and parcel of the Church; and the religion of the Church. The Church is founded on eternal principles, and principles are abstract truths. Precedents are usually the working out of principles in concrete expression. The architecture of a cathedral is based on certain principles, and modern architects follow the precedents established by architects of the Middle Ages in building the modern cathedrals. The principles of our faith are built into the great historic creeds, and in our thought of God, Jesus Christ, and the question of sin and the future life, we follow the precedents set by the fathers, in our thought on these things.

The question of the importance of principle and precedent arises in the South India Unity problem. This is a question that the Church has to meet and settle soon, or India will settle it for herself. They are asking for unity, asking for it in tones the whole world hears. It is the greatest challenge to the Church in the last 500 years. Can we meet the challenge and rise to the occasion? At once we are confronted with our principles and precedents. Are these forces of continuity and history to be brushed away? We answer at once that no principle need to be sacrificed, and no principle will be sacrificed, but perhaps some precedents will be overridden. Principle cannot be limited by precedent. Precedents in the final analysis mean nothing unless they are vitalized by principles that give them life and a warrant for being. A new interpretation of principles demands that a new set of precedents be established.

Christendom has been largely governed by precedents—and as soon as we talk of taking a new route to old goals, the conventional say we are talking bosh. What India is asking for is a relocation of the road that leads to light and glory. They think there are too many curves in the road, in some places the road is too wide, in others it is too narrow. They are looking for an engineer that will make this relocation, the highway, over which the redeemed of the Lord in India shall pass.

Precedents will be broken, but every principle of the Catholic faith can be preserved. Here is a nation of babes in Christ. They are in the kindergarten stage. They hunger for the Bread of Life. Can the Churches prepare the banquet and place it on a table where all can sit down and eat together? What India is asking for is what millions in Europe and America are asking for, a unity and a new Catholicity based on the eternal principles as laid down in the Holy Scriptures, which our Church declares contain all things necessary to salvation. The men who laid the foundations of our faith, the prophets and Apostles, were not metaphysicians nor philosophers, but simple artisans and fishermen. Of the pharisees

our Lord said: "They shut the door of the kingdom of heaven" against those seeking entrance by enforcing their precedents. Christ came and swung the doors of the kingdom wide open to all believers. Let the Church follow suit in India.

(Reprinted from the Milwaukee "Church Times")

A House for Retreat and Rest

By the Rev. Robert B. Gribbon
Canon of Trinity Cathedral, Trenton, N. J.

THE POSSIBILITIES and values of the retreat for laity as well as clergy are slower in coming to recognition among our people in this country than in England. Also, it may be frankly said that we lag far behind our Roman brethren in this line. The facilities are already available in many centers. It needs only that the movement find enthusiastic leaders who will form groups to take part in these exercises of devotion and spiritual education in order that the movement may spread.

Some years ago, a group of clergymen and lay people in the Church, feeling the great necessity of some place apart for renewed spiritual rest and refreshment within the metropolitan



district of New York, established St. Martin's House on a hilltop, surrounded by woods, next the church of St. Bernard's Parish, Bernardsville, N. J.

The property consists of 30 acres and a residence with a capacity of entertaining 15 to 20 people overnight and a much larger group for the day. In the words of the committee of trustees:

"It is hoped that many individuals, desiring a time of quiet for reading, thinking, and praying, as well as groups of people wishing to confer about the work of the Church, or those wanting to make retreat either alone or in groups for a day or longer, will find in this house a place both easily accessible and conducive to spiritual refreshment, such as only uninterrupted hours can give. Immediately next the house is a larger tract of woodland where one can walk for four or five miles with only trees for companions. The warden, William C. Sturgis, Ph.D., and Mrs. Sturgis, are constantly in residence and would welcome guests or groups at any time."

The house contains a little oratory, two large rooms for reading and conferences, two dining rooms and four bedrooms on the top floor, one dormitory (with seven cubicles) on the ground floor, and a larger open dormitory with ten beds, in another part of the house.

The house was used by more than a thousand different people in 70 different groups in the last three years and yet during much of that time it was unused and available. Anyone interested should write direct to the warden for further information.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Preparation for Days of Prayer

NOW IS THE TIME for preparation for the days of prayer with which many consecrated women will open the fall meetings in their parishes. Then, too, there are those special days of prayer of national importance, such as All Saints' Day, observed by the Daughters of the King, and Armistice Day, which is sponsored by the Auxiliary for all women of the Church.

With this end in view I suggest that we use a book entitled *Meditations in Outline for Beginners* with a foreword by the Ven. Archdeacon of Cornwall. It is published by Mowbray and can be obtained through the Morehouse Publishing Co. It includes meditations on the miracles, the parables, Christ's precepts, Christ's titles, Christ's saints, and the spread of the Kingdom. For personal use by the individual as well as for group use I think these meditations will be found very valuable and readily adaptable for group use by an experienced leader. The meditations which were given at the last triennial in Atlantic City, published by the Morehouse Company, and *Steps in a Growing Prayer-Life, What Is a School of Prayer?* and *How to Make a Meditation*, published by the National Commission on Evangelism, will also be found most helpful.

Mrs. C. Herbert Gale gives us the following steps to observe if we would have worthwhile days of prayer.

"PREPARATION. To truly pray one must go alone and definitely unload all human desires and emotions in order to be able to feel the Presence of God, to become still enough to hear God's message, open enough to receive God's gifts.

'Holy Spirit, Love Divine,
Dawn upon this soul of mine,
Kindle every high desire,
Perish self in Thy pure fire.'

"RELAXATION. So essential and so difficult! Yet to truly pray one must relax, become open and receptive, able to rest in trust, to let go physically.

'Drop Thy still dews of quietness
Till all our strivings cease,
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy Peace.'

"CONCENTRATION. The fixing of the mind on its great objective, the stilling of unruly and irrelevant thoughts that the mind may give all its attention to the one thing desired. Until this is attained our prayers are like scattered forces.

'When thou prayest enter into thy closet and close the door.'

"MEDITATION. Quiet, unhurried contemplation of God as the I AM, the real Me of Me. 'Christ in you the hope of all glory.'

'Let thy soul tread softly in thee
As a saint in heaven unshod,
For to be alone in silence
Is to be alone with God.'

"THE MESSAGE. No one can tell what the message will be for any other. Each goes to God with a different need, and for each He has an individual message. 'Be ye doers of the word and not hearers only.'

'I have found the light, the wondrous light
That never shone on land or sea.
Christ walks with me.'"

New Monastery for the Cowley Fathers

(Continued from page 180)

large serving pantry. The refectory, which is 43' 8" long and 18' 6" wide, will accommodate the full complement of professed members of the community and the novitiate. On the second floor are 11 cells, two offices, lavatories, and the quarters for the assistant superior. The third floor provides six more cells, two offices, the quarters for the master of novices, and the novitiate common room. The monastery wing, like the guest-house already erected, is of brick and tile covered with light grey stucco.

Two sides of the cloister are included in the present construction, that adjoining the south side of the church and the one to the east next to the living quarters. Ultimately, there will be added a south wing with the community common room, the Father Superior's quarters, and 13 additional cells; and a west wing along the front of the whole group, to contain the library of the monastery on the upper floor and the porter's office and a number of reception and conference rooms on the first floor. These two wings, when completed at some future time, will continue the cloister around the central garth.

Though built on a city lot in a populous suburb of Boston, the monastery and the church will have an attractive setting of greenery and garden. In addition to the central cloister garth, there will be an enclosed garden to the southwest of the monastery for the use of the community, as well as the guests' garden already constructed in front of the guest-house—a walled-in, sunken plot with lawn, shrubbery, and rock-planting, and a shrine of St. Francis.

The guest-house will continue to be known as St. Francis' House and will be used as a center for retreats for clergy and laymen, and for the society's work among university students.

The Monastery of St. Mary and St. John will be the legal title of the whole group of buildings which will now comprise the mother-house of the American congregation of the society. The conventional church will be dedicated under the invocation of Our Lady Saint Mary the Mother of God.

THE TRUTH

St. John 18: 37

TIS ONLY as we do His will,
That we the Truth can know,
For He, who for this cause was born,
Has told us this is so.

He came that He might witness bear
To Truth in faith and life;
By Truth alone we overcome
When sinful error's rife.

"Truth—what is it?" Pilate enquired.
No answer came to him.
Like men today he did not seek
The Master's Law within.

Dear Saviour, may we do Thy will,
And then we'll see the Truth.
Give us the Grace to live Thy life,
E'en from our earliest youth.

(Rev.) WILLIAM WALTER SMITH.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Christian Moralist on Religion

THE NATURE OF RELIGION. By Edward C. Moore. Macmillan. 1936. Pp. 368. \$2.50.

AT THE END of a long academic experience, the professor emeritus of Christian morals at Harvard College undertakes to give his views on the nature of religion. His outlook is Protestant and individualistic. This we may take for granted. The book is carefully divided into sections and subsections, but the promise this gives of a definite organization of his material is not fulfilled. There is hardly any topic related to religion which is not introduced first or last, but the professor's conclusions as to the nature of religion are not readily apparent. The emphasis is not unnaturally on morals, the main interest of the author himself. By laying a trustful hold on that which is above ourselves he conceives that we are made capable of becoming what we are not. The key to religious relationships lies in the mystery of personality. The fundamental relationship between God and man is that of Father and son.

Part I deals with The Nature of Our Knowledge of Religion, rational, intuitional, and supernatural. Here we are told that the chief use of reason is to criticize our intuitions. The author leaves no doubt as to his opinion that our direct and deepest knowledge comes through intuition. It is characteristic of his general position that he sees no dividing line between natural and supernatural in the organic whole of the universe nor any place therein for miracles.

Part II is entitled, Nature and Manifestations of Religion, and has for subdivisions, Worship, Organization, and Life. Emphasis is laid upon worship, both in private and in fellowship. As a Congregationalist minister it is natural that he should find his type of organization in the synagogue. The final subsection in this division gives opportunity for historical summaries of monasticism, of the rise and progress of Protestantism, and of the spread of Christianity throughout the world.

In Part III under the heading, The Transcendent, there is a more direct approach to theological questions. The author expresses an unequivocal belief in the deity of Christ, which he explains however in unconventional terms rather than in the language of councils and the schools. For him God and immortality are known intuitively in the souls of men, and the outcome of that knowledge is expressed in truth, beauty, goodness, and holiness, dealt with in Part IV under the title of Reality and Realization.

It is difficult to attempt an appraisal of this work. The wide range of interests and topics brought into view may serve to illustrate the assertion that nothing in heaven or earth is alien to religion. The general expression is that of positive belief in religion and all that any great religion stands for in the relation between God and man.

MOTHER MARY MAUDE, C.S.M.

Evolution and Religion

REASON AND REVELATION. By Edward McCrady. W. B. Eerdmans, Grand Rapids, Mich. 1936. Pp. 411. \$3.00.

PROF. JOHN McCRADY, the author's father, was closely associated with Agassiz at Harvard, and later worked for the right relationship of science and religion as a professor at Sewanee. His labor has been continued in the same field by his son, a priest of our Church and now professor of philosophy at the University of Mississippi. The present book is truly the work of both father and son.

In it, the biological interest is very strong; one feels that Evolution belongs in the title, rather than Reason. There is virtually nothing about epistemology. But there is a very rich and interesting survey of the scientific literature on evolution, with plenty of citations from biologists old and new, instead of the usual apologetic with its harping on Jeans and Eddington.

The argument is essentially that of "sufficient cause." Great novelties, such as the advent of life, appear in cosmic history; and

the old resident forces are not sufficient to account for the new; the only sufficient cause is an agency from "outside," "above" the process. Most naturalists, when they speak of evolution, mean the contrary, that the old is sufficient to produce the new. Science cannot prove this, and indeed scientific considerations themselves, adduced by many scientists of the first rank, point to an alternation of creation (involution) and evolution.

The position ably maintained, with plenteous biological data, is idealism. Mind creates matter, not *vice versa*, and mind and matter make up a unified totality. On this basis there is included a natural apologetic for the Incarnation, the Virgin Birth, and the Resurrection of the Body. And it comes back to Aristotle in the end.

MARSHALL BOWYER STEWART.

Three Liturgical Books

A CAMBRIDGE BEDE BOOK. By Eric Milner-White. Longmans, Green. 1936. Pp. 141. \$1.10.

WESTMINSTER PRAYERS. By P. Dearmer and F. R. Barry. Oxford University Press. 1936. Pp. 49. \$1.00.

BURIAL SERVICES. Compiled by Joseph Buchanan Bernardin. Gorham. 1936. Pp. 101. \$1.50.

OF THESE THREE BOOKS the first is evidently offered to the reader as a help to meditation, for it consists of a series of brief texts from Scripture, each one of which is printed upon a page while on the opposite side is a collect or two based upon the text. "These prayers," writes the author in the introduction, "were the fruit and summary of this or that day's devotional reading." Each text and collect is a detached fragment without any relation to what follows or to what has preceded so that the book as a whole lacks design, but the individual prayers are gems of true devotion.

The second book is the work of the late Canon Percy Dearmer and of his colleague, Canon Barry. In the preface the authors state: "We cannot claim the authority of the abbey for these prayers. The position is that the Dean and chapter have for some time felt the need of a collection for occasional use, and these prayers have been put together by two of the canons in the hope that they may meet the need." This collection of prayers and special services may prove of value for use in public worship in other places than the abbey. The only way to ascertain is to try them.

The last of the three publications consists of the Burial Office of the American Prayer Book supplemented with additional sentences, lessons, and prayers—all such supplemental matter being indicated by a line in the margin—on the whole appropriately selected.

HAROLD N. RENFREW.

Talks with Clever Young People

THE MAKING OF A MAN. By the Dean of Windsor. Scribners. \$1.50.

THIS BOOK was written by the Dean of Windsor at the request of a circle of young friends, "most of them with brains," and in reading it one is conscious of admission into a very intimate relationship. The dean wished to print it privately for them but his young friends insisted on its wider publication.

The "talks round the fire" range over a great variety of subjects and cover a long stretch of years. They are marked by "joyous fooling" but there is also much serious discussion.

"Between the hours of 11 P.M. and 4 A.M. the barrier of reserve is often dropped and the inner life of a young man is disclosed." The Dean remarks incidentally that if an older man wants to help the young he must develop the power of never wanting to go to bed.

The opening chapter reminds the circle that it was not the author who did most of the talking but he sat like an old cook with a spoon watching saucepans on the fire, "ready to stir one here, to pop in an ingredient there, or take off one if it is boiling over." The product is a pleasant and stimulating discussion of practical problems.

EVERSLEY S. FERRIS.

NEWS OF THE CHURCH

World Conference to Meet in Japan

Conference of Anglican Churchmen Under Brotherhood Auspices to Be Held in Tokyo in May, 1940

TOKYO—The first world conference of Anglican Churchmen in Asia is to be held in Tokyo in May, 1940, under the auspices of the Brotherhood of St. Andrew in Japan. The date has been set to coincide with the international exposition now announced by Japan to commemorate the 2,600th anniversary of the formation of the empire and to permit attendance of about 200 bishops of North and South America who will be going to London to attend the Lambeth Conference, called every ten years by the Archbishop of Canterbury.

Officials of the Brotherhood in Japan headed by the Primate, the Most Rev. Dr. Samuel Heaslett, honorary president; Dr. Yoshitaro Negishi, president; and Paul Rusch, executive vice-president, will send formal invitations to attend to all branches of the Anglican Communion throughout the world during the late summer and early autumn. Special invitations will also be extended through 15 national branches of the Brotherhood of St. Andrew.

Tadao Kaneko, secretary of the Japanese Brotherhood, is now spending three months in the United States and Canada, and will carry direct invitations to the American and Canadian branches of the Brotherhood.

Such influential organizations in Japan as the Association for the 1940 Grand International Exposition, the International Cultural Relations Society, the America-Japan Society, the British-Japan Society, and the Canadian-Japan Society will cooperate in making the first World Anglican Congress a success.

The meetings of the congress are to be held in the Hall of Education to be erected on the exposition grounds on reclaimed islands opposite St. Luke's International Medical Center. Plans are being made to accommodate 1,000 Churchmen. Clifford P. Morehouse, editor of *THE LIVING CHURCH*, has been placed in charge of promotion of the 1940 congress for the United States.

During the 1937 General Convention of the Episcopal Church in Cincinnati special publicity will be given to the event. During 1938 Mr. Morehouse will visit Japan to confer with leaders here regarding the plans.

85th Year of Historic Church

DELAFIELD, Wis.—The 85th anniversary of historic St. John Chrysostom's Church here, the Rev. Harry W. T. Pallatt, rector, was celebrated on August 16th with clergy of the diocese of Milwaukee and many friends of the parish in attendance.

Oberammergau Leaders Avoid Church Functions

BERLIN—For the first time in the history of Oberammergau, neither the mayor of the village nor any members of the village councils took part in the recent Corpus Christi Day procession, and only the three members of the Church council filled the official places. The same absences were also noted in the processions on Palm Sunday and Maundy Thursday, though the mayor appeared on Good Friday.

Antisemitism has reared its ugly head even in Oberammergau. The new baths that have recently been opened there exhibited a board on which was inscribed: "No Jew may bathe here." This, however, has been removed for the period of the Olympic games.

American Jews Held Partly to Blame for Antisemitism

BOSTON (NCJC)—"American Jewish leaders are to blame for some of the growing antisemitism in Europe," according to the Rev. Cyprian Adamski, O.M.C., pastor of St. Stanislaus Church, Chelsea, Mass. Fr. Adamski has just returned from an extensive tour of Europe.

Explaining his statement, the pastor pointed out that the Jewish leaders in America are too boisterous in their protests against persecution and pogroms in Europe, the reports of which are sometimes exaggerated.

A united front on the part of world Jewry against Communism was suggested by Fr. Adamski as one of the instruments that would safeguard Jewry from antisemitism.

Churchwoman Safe in Spain

CHICAGO—Miss Leila Cook Barber, daughter of Mr. and Mrs. Courtenay Barber of Chicago, is reported as safe in Tangier after having been flown out of the midst of the Spanish uprising. For several days apprehension was felt over the safety of Miss Barber. Mr. Barber is past national president of the Brotherhood of St. Andrew and a prominent Chicago Churchman.

Presiding Bishop Returns From European Visitation

NEW YORK—Rested and refreshed by the sea voyage, the Most Rev. James de Wolfe Perry, Bishop of Rhode Island and Presiding Bishop, arrived here from England on the *Britannic* August 16th. While in Europe, Bishop Perry consulted with the Archbishop of Canterbury and other Church leaders on ecclesiastical matters and also made an official visitation to the American churches in Europe.

Reorganization of Council Discussed

Danger of Increasing Activities Faster Than Faith Warned Against by Bishop Cook

NEW YORK—The reorganization of the headquarters staff at Church Missions House and the position of the National Council in the work of the Church are dealt with at some length in the foreword by Bishop Cook to the report of the National Council for the year 1935, just issued.

Observing that the Church, like the State, has "times that try men's souls," Bishop Cook notes that the year 1935 has been such an experience. He quotes as a prophetic statement the words of an observer in 1919: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunities and responsibilities for our generation."

"That such a condition exists among the people of this Church was revealed nakedly at the General Convention at Atlantic City in the fall of 1934," writes Bishop Cook. "As the result of a long continued depression in this country, responsibilities pressed heavily on every parish and diocese, the discipline of our souls and the deepening of our acquaintance with God were not equal to the opportunities and responsibilities in the far-away work of Missions. The faithful remnant in the Church could not carry the load. Two things were done at that Convention: A Commission was appointed to inaugurate a Forward Movement to stimulate faith and the spirit of discipleship, and the budget for the support of missions was cruelly cut.

"This cut deprived headquarters at the Church Missions House of the services of a number of persons greatly needed, especially at this time, and the portion of the cut that was spread over the mission field, both domestic and foreign, caused no little consternation and discouragement among those who in their fields were faced with unprecedented opportunities and responsibilities."

DISCUSSES NATURE OF COUNCIL

Continuing, Bishop Cook refers to the financial situation of the missionary district of Shanghai caused by the close of the banks there and the visit of the vice-president and treasurer of the National Council, Dr. Lewis B. Franklin, to the Orient on that account, and tells of changes in the staff at Church Missions House and the reorganization there. He then discusses the nature of the National Council as follows:

"A fundamental venture in this plan of reorganization is to inculcate in the mind of



ENTHRONEMENT OF BISHOP REIFSNEIDER

The new Bishop of North Tokyo is shown receiving his pastoral staff from the Primate of the Japanese Church, Bishop Heaslett, at St. Matthias' Church, Maebashi, Japan, on June 4th.

the Church a better understanding of the place and position of the National Council. The membership of the Council is made up of a group of men and women, serving without compensation and elected to act as a Board of Directors in prosecuting that work which no parish can accomplish—the work the Church must do in its corporate capacity in order to play its part in fulfilling the Divine Commission.

COUNCIL IS SERVANT OF CHURCH

"This Council is the agent and servant of the Church. The Council has no budget of its own, for its budget is determined by the Church through General Convention. This Council has no work of its own, for the work also is reviewed and determined at General Convention. This Council has no constituency to depend upon for the support of the work, save those who are already members of a parish and diocese for which these people have distinct responsibilities. This National Council is not to be regarded as a collecting agency to impose quotas and assessments. Whatever authority it had in this direction was rescinded by action of last General Convention and the experience under the new plan raises the question as to whether or not the work can be more successfully carried on under such a policy.

"The National Council should be regarded by the Church as a distributing agency to apply the gifts, coming from the Church, where they are most needed and opportunities are most promising for the growth of the Kingdom. If the Church wants this work done—well done—the whole situation in the world must be better understood, that the people of the Church may be inspired to give it more generous support."

Touching upon "the common criticism that has been made in the past that too much is spent in administration at headquarters," Bishop Cook observes: "It is very evident that headquarters must be better manned in order to meet the requirements of such an important task with efficiency. If men are to speak for and represent the Church in promoting the work of Christian Education, Social Service, and Missions, they must be chosen from among those who already hold a high position in the Church, and have demonstrated their ability. Such men cannot be

called to the work without proper recompense."

In conclusion Bishop Cook says:

"A time schedule governs the Church-wide effort to share the responsibility for this corporate task. There is the period of preparation during the summer and early fall; then follows the canvass of the parish during the Advent-tide; the reports from the parishes equip the diocesan authorities to send in their expectation for the year, so that the National Council may know in January of each year what may be depended upon for the work of that year. Any breakdown in the chain of this series makes for confusion and loss.

"The plan properly carried out gives each individual in the Church an opportunity to have a share and part in the work done by the whole Church. Some have already done more than their full share. It remains for the others to take their place in the line of endeavor and fulfill their part as faithful soldiers and servants. A shared task makes the whole work not only possible but even easy. 'In union is strength.' The opportunities and responsibilities are before us as a Church, if its full membership have the Christian faith to meet it."

Anti-Suicide Association to Give Aid to the Despondent

OAKLAND, CAL. (NCJC)—The Rev. Robert Rehkugel, who has applied for incorporation of the Anti-Suicide Association of America, has explained further details of the organization which he is forming. He proposes to enlist approximately 1,000 retired ministers of all denominations to coöperate with him in establishing "anti-suicide institutions" in every state. They will provide food and shelter for those contemplating suicide because of economic troubles, and "spiritual guidance" for those seeking advice. He believes that suicide could be almost entirely eliminated if those in distress had someone to turn to for sympathy and help.

The Rev. Mr. Rehkugel, a German by birth, retired two years ago as pastor of the German Salem Church in Oakland.

Judge Andrews and Mrs. Andrews Dead

Deaths of Noted Jurist and Wife
Only Two Days Apart; Both
Were Prominent in Church

SYRACUSE, N. Y.—Preceding her husband in death by only two days, Mary Raymond Shipman Andrews, author of *The Perfect Tribute*, died in a Syracuse hospital on August 2d, after a recent operation.

Her husband, William Shankland Andrews, retired judge of the New York State Court of Appeals, was found dead on Wednesday morning, August 5th, having broken his neck in a fall from his bed during the night.

Judge Andrews, whose father was also a Supreme Court judge, was a jurist of exceptional ability and distinction.

He was born in Syracuse, September 25, 1858. A graduate of Harvard University in 1880 and of Columbia University, he received the honorary degree of Doctor of Letters from Columbia in 1923.

A \$50,000 libel suit brought in 1915 by the late William Barnes, one-time Republican leader in New York, against former President Theodore Roosevelt, raised William Shankland Andrews into the national limelight, for it was in his court in Syracuse that the case was tried.

Mr. Barnes, nominally leader of Albany and formerly an ardent supporter of the President, sued Mr. Roosevelt for branding his methods "corrupt" and linking him with Charles F. Murphy, leader of Tammany. The trial continued for more than a month.

Justice Andrews, apparently oblivious to the prominence of the principals, conducted the trial quietly and received repeated praise from legal leaders for his rulings. At no time, however, did the justice better show his ability than during the trying days when the former President was on the witness stand. Mr. Roosevelt won the suit.

Less than two years after the conclusion of the Barnes-Roosevelt case, Governor Charles S. Whitman selected Justice Andrews for a special place on the Court of Appeals bench. For four years the temporary appointment continued, but in 1921 the death of Judge Emory A. Chase created a vacancy on the regular roll and Judge Andrews seemed certain of election to his place.

Just three weeks before the Republican state convention was to meet, however, Judge Andrews tossed a bombshell into the party's ranks. The legislature had passed a bill providing for a \$45,000,000 bonus payment to state veterans and the high court was asked to decide its constitutionality. Judge Andrews wrote the majority opinion, finding the act unconstitutional.

When the Republicans finally met they were between two fires: If they nominated Judge Andrews, it seemed certain he would be defeated by bonus advocates; if

(Continued on page 198)

St. Mary's to Open School for Nurses

Sisters' Hospital for Children Will Begin Classes in Care of Children This Fall

NEW YORK—St. Mary's Hospital for Children, under the auspices of the Community of St. Mary, will open in November at the hospital a school for the training of children's nurses, their field to be the nursery in the private home. The Sisters have been asked to inaugurate and direct this work, training young women to be competent in the practical work of the nursery and capable of caring for both the physical and mental welfare of infants and young children. Such schools have been in operation for some years in England.

St. Mary's will admit two classes a year. The training will cover a period of 12 months, including a probationary term of two months. The accepted students will receive full maintenance, board, and laundry, but no other remuneration. The course of instruction will be as follows: (1) elementary course in anatomy and personal hygiene; (2) child development; (3) recreational activities, which include (a) reading aloud and story-telling and (b) occupational therapy and children's games; (4) dietetics; (5) housekeeping; (6) professional ethics in hospital and home; (7) simple nursing procedures and nursery emergencies. While time will be given for class work, the greater part of the training will consist of the supervised care of the children in St. Mary's Hospital, all of whom are convalescent cases. Miss Alice Reutinger will be the director.

Since the hospital receives no children under two years of age, it was necessary to provide an affiliation with another institution in order to afford instruction in the care of young babies and the preparation of dietary formulae. An arrangement has been made with the Alice Chapin Adoption Nursery, for courses which will be in charge of Miss Martha Amott, a graduate of St. Mary's Training School for Nurses.

Corporate Communion of C. N. Y. Diocese Planned

UTICA, N. Y.—A Forward Movement corporate Communion throughout the diocese of Central New York is being arranged for October 4th by the diocesan Forward Movement committee.

Study courses are being emphasized by the committee. The clergy are asked to plan a quick resumption of parish work in the fall, with an effort to get groups of men, women, and young people interested in studying the life of Christ, Church history, teachings of Christianity, and other courses.

The duty of Christians to worship regularly in church during the summer was stressed by the committee in an effort to eliminate the "summer slump."

Rev. G. L. Paine Appeals Fine for Nashua Speech

NASHUA, N. H.—The case of the Rev. George Lyman Paine, prominent Boston clergyman and a direct descendant of a signer of the Declaration of Independence, who was fined \$25 for defying the Nashua city fathers' denial to the Socialist party of license for outdoor meetings, has been appealed to the superior court.

A trustee of the American Church Institute for Negroes, and chaplain of the Sailors' Haven, Charlestown, Boston, the Rev. Mr. Paine comes of a family long noted for its liberal influence in American life. His father, the late Robert Treat Paine, organized the Wells Memorial Workingmen's Institute and was an officer of other workingmen's beneficiary associations. In 1890, with his wife, he endowed a trust in behalf of the Robert Treat Paine Association, a charitable organization, with \$200,000. The Rev. Mr. Paine's great-great-grandfather, who was also named Robert Treat Paine, was a delegate from Massachusetts to the continental congress which framed the Declaration. Previous to his entry into Colonial politics he had spent several years in religious work.

Workers in Church Schools to Confer

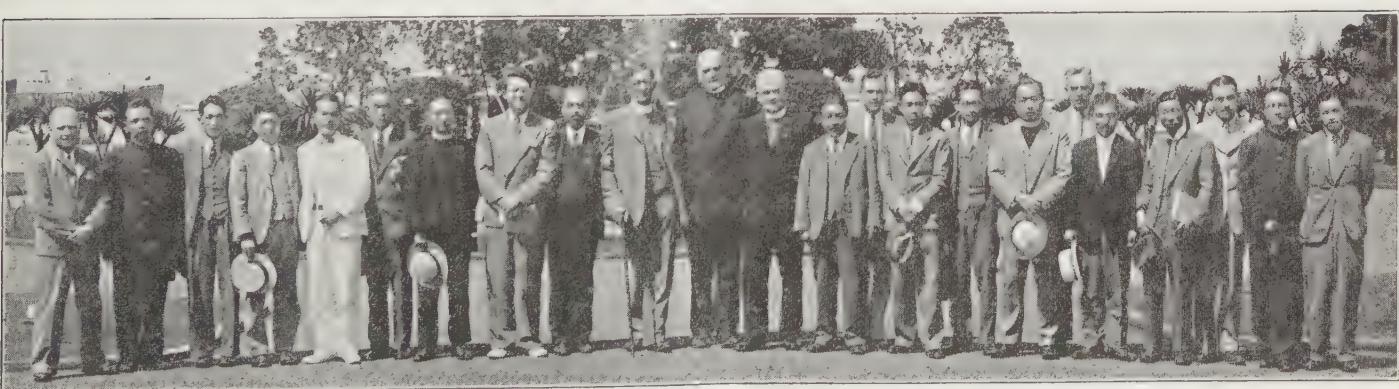
Bishop Stewart, Rev. E. L. Haines to Lead in Meeting Sponsored by Chicago Education Department

CHICAGO—Bishop Stewart and the Rev. Elwood L. Haines of Christ Church, Glendale, Ohio, will be among the leaders of the ninth annual conference of Church school workers of the diocese of Chicago, to be held at St. Paul's Church, Riverside, September 12th and 13th, according to announcement by the diocesan department of religious education.

Forward With Our Children and Young People will be the theme of this year's conference.

Group conferences on Church school materials, covering the pre-school and kindergarten, primary, junior, intermediate, senior, and high school departments will feature the regular sessions of the conference on September 12th. Leaders of these conferences will include: Marcella Prugh, St. Mark's Church, Evanston; Mrs. James Biggers, Church of Holy Nativity; Miss Leona Ludwig, St. Luke's Pro-Cathedral, Evanston; Mrs. A. E. Williams, St. Barnabas' Church, Advent and Lenten Program will be the subject of a general session led by Fred Alderton of the Church of the Advent.

The program on September 13th will include a Church school clinic, conducted by Miss Vera C. Gardner, diocesan supervisor of religious education; sermon by the Rev. Mr. Haines; conference on The Forward Movement and Adult Education, led by the Rev. D. R. Edwards, Church of the Holy Communion, Maywood. The Rev. John B. Hubbard, St. Mary's Church, Park Ridge, is chairman of the department of religious education; the Rev. John R. Pickells, Trinity Church, Chicago, is dean of the conference; the Rev. C. W. Brown, Church of the Redeemer, Elgin, is chaplain; Miss Grace Deland is secretary and Frank B. Wyckoff, Glen Ellyn, is treasurer.



LEADERS AT FAREWELL LUNCHEON FOR BISHOP DALLAS

Before the New Hampshire diocesan left Japan on his recent visit, members of the national council of the Brotherhood of St. Andrew in Japan gathered at Yokohama to tender him a farewell luncheon. Left to right, they are: Paul Rusch, executive vice-president; Tetsuo Aikyo, president of St. Paul's University assembly; Rev. Tadaatsu Imaizumi, Osaka; Rev. Takiji Yamamoto, chairman, BSA rural work; Tokaji Ogawa, Tokyo; Tsumoru Matsura, South Tokyo; Rev. Yokichi Hirose, Mid-Japan; Donald Zoll, Tohoku; Shigeharu Kimura, Tokyo; Bishop Reifsneider of North Tokyo; Bishop Dallas; Bishop Heaslett, the Primate; Yoshitaro Negishi, president of the Brotherhood; Rev. Frank H. Moss, Tohoku; Seichi Takuma, secretary; Rev. Enkichi Kan, chairman, BSA college commission; Rev. Toru Tsuji, South Tokyo; Rev. Harold C. Spackman, BSA Sunday school commission; Rev. Dr. Takaharu Takamatsu, North Tokyo; Akira Takagi, South Tokyo; Karl E. Branstad, North Tokyo; Nobumoto Takuma, St. Paul's University assembly; and Tadao Kaneko, secretary.

Stress Field Work at Summer School

Twenty Seminarians at Cincinnati Social Work School Do Case Work in Many Agencies

CINCINNATI—Twenty young men from various theological seminaries in the country have gathered together in Glendale under the direction of Dr. William S. Keller and the Rev. Joseph F. Fletcher for the 1936 session of the Cincinnati Summer School in Social Work.

The men spend the largest part of their time in field work, doing case work, social investigation, observation of Cincinnati social work agencies, and other work designed for the development of a Christian social consciousness. These men work under the supervision of the various agencies to which they are assigned. In a very short time they assume full responsibility for their clients.

Four of the men do case work under the supervision of the Associated Charities, and two others do similar work for the Ohio Humane Society. Four men are with the county courts, two of whom are with the juvenile court under Judge Hoffman, and two in the adult probation department. Four men are located at the general hospital doing social work in the realm of rehabilitation and social service. One man is with the city welfare department doing case work, and one man is making an investigation of coördinating councils under the supervision of the council of youth agencies. Two men are stationed at the Longview (psychopathic) Hospital. One man is making a study of the organized labor movement under the general direction of the Cincinnati joint board of the Amalgamated Clothing Workers of America. One man is with the Cincinnati work house, carrying on the social work started there by summer school students in the past.

HEAR LEADERS IN CASE WORK

Occasionally the men have a chance to hear special lectures by case work supervisors in various agencies, especially at the Community Chest headquarters. But the school, as ever, sets up its own program of evening lectures, which are given on Monday, Wednesday, and Friday evenings at the Graduate School of Applied Religion in Walnut Hills. These regular lectures are given on various aspects of the pastoral ministry, covering such a wide variety of things as, for example, a lecture by the Rev. Frank H. Nelson on The Church and the Community; two lectures by Anna B. Ware of the Associated Charities on Case Work; lectures by Dr. M. Levine on Psycho-Dynamics; Preparation for Marriage and Parenthood, given by Carl Wilzbach of the Cincinnati Social Hygiene Society. Rabbi Franzblau gave the men the results of his exhaustive study of religious and character education. Lectures yet to be given cover such topics as The Coöperative Movement; Pastoral Theology; The Relation of Low Income



MEMBERS OF CINCINNATI SUMMER SCHOOL

Left to right: first row; Robert Sherwood (General); Joseph Hutchens (General); Dr. William S. Keller, Director; Bishop Hobson; the Rev. Joseph F. Fletcher, Co-director; the Rev. Brent Woodruff, Grace Church Cincinnati; Arthur Hargate (Bexley); second row: John Youngblut (Harvard); James Stirling (Virginia); John Toton (General); Ervine Swift (Cambridge); Theodore Ludlow (Cambridge); Lee Belford (Sewanee); George Nostrand (Union); Porter Ball (Virginia); The Rev. William Hill (Virginia); third row: James Grant (Virginia); Harvey Woolverton (Seabury-Western); Cotesworth Lewis (Sewanee); Frederick Gates (Virginia); Curtis Junker (General); John Laws (Meadville); George Marshfield (Chicago); the Rev. Joseph Kellerman (Sewanee).

and Environment to Mortality; and a discussion of the modern scene in the labor movement.

RELATION TO RELIGION SHOWN

Unlike former years, a summary and synthesis is being made every few lectures by the Rev. Joseph F. Fletcher to tie the seemingly unrelated lectures together, and to point out their theological and religious significance. This new feature is believed to be of extreme value and done by a man who is well equipped and able to do the work. Fr. Fletcher is with the men most of the time, hears all the lectures, and out of his knowledge of social work, what the men are thinking, and theology, he is able to make a valuable synthesis and to tie the lectures together by threads heretofore unseen by the students.

But lectures and social work are not all that the men do. So far two ball games have been played with the ball team of the Cincinnati work house, and agitation is afoot to play a game with the team of Longview Hospital. On Sundays, the men scatter themselves far and wide over the local countryside on preaching engagements. The whole group has gone on a picnic to Cincinnati's Coney Island for an evening of great fun and relaxation. Every morning at 7:15 during August and part of July different men of the school have been taking turns conducting the morning devotions over station WLW, except on Friday morning. Also, on Saturday mornings at 9 A.M. on station WSAI the men are conducting the Church Forum hour.

And then, of course, the men do not miss the usual run of amusements on

those nights when no lectures are held; the movies and the summer opera getting their share of summer school patronage.

First Edition of Oldest Biblical Papyri Issued

MANCHESTER, ENGLAND—The John Rylands Library, Manchester, has just issued the first edition, by C. H. Roberts, of two Biblical papyri in the possession of the library.

The first papyrus consists of four fragments of a roll of the Book of Deuteronomy in the Greek version of the Septuagint. They were written in the second century B. C., and are thus some 300 years earlier than any other manuscript of the Bible in any language. They are the only pre-Christian evidence for the text of the Old Testament, and, although small and incomplete, enable definite conclusions to be formed as to the type of text prevalent at the time when they were written.

They formed, when found, part of a piece of cartonnage (papyrus torn up and stuck together with glue and then coated with plaster to form wrapping for a mummy); in the same piece of cartonnage were fragments of Greek and Demotic documents and rolled around the second fragment of the Deuteronomy was a strip of a roll of Homer's *Iliad*, Book I. The cartonnage may well have come from the Fayum Province of Egypt.

The second text is part of a Testimony Book, i.e., a collection of passages from the Old Testament designed to prove the truth of Christian claims. This text was written in the fourth century A. D., and also comes from the Fayum.

Bishop of London Visits in New York

In America on Way to Vacation in Canada, Dr. Winnington-Ingram Urges Coöperation for Peace

NEW YORK—Delighted to be again in America, and eager to urge the most cordial Anglo-American understanding as a power for world peace, the Rt. Rev. and Rt. Hon. Dr. Arthur Foley Winnington-Ingram, Lord Bishop of London, stepped ashore from the *Queen Mary* on August 10th for an overnight stay in New York on the way to a six-weeks' vacation in Canada.

His Lordship, nearing 80, suggested a returning Olympic athlete rather than a distinguished ecclesiastic. His stateroom bristled with sporting paraphernalia.

"I am on a six-weeks vacation," he said. "I have left official cares behind me. I shall preach one sermon only, this in Toronto on September 15th, before a great synod of laymen in St. Paul's Church. I am lingering in New York chiefly to see the progress on the Cathedral of St. John the Divine. I saw it and marveled at it in company with my good friend Bishop Manning ten years ago when, at the beginning of a world tour, I came to speak in 22 of your universities. I understand that great progress has been made and I expect to have enthusiastic words to say to Bishop Manning when I am his guest in Boston."

Bishop Manning of New York, who is spending the holiday period at Mount Desert, Me., regretted very much that he was unable to conduct the Bishop of London personally around the Cathedral of St. John the Divine. But he extended a cordial invitation to him to visit the cathedral and appointed members of the cathedral staff to escort him.

The Bishop of London mentioned that it was ten years since his last trip to America. Since that time, the great nave of the cathedral has been completed, the baptistry finished, and much further progress in construction made. The Bishop was deeply impressed by all that he saw that was new.

"It is marvellous," he declared. "All is so beautiful, so majestic. So much has been completed in so comparatively short a time. When finished, this will be one of the most wonderful cathedrals of the world. How fine it would be if it might be completed in all its parts in our life-time!"

For much of a month the Bishop will enjoy salmon and trout fishing in Canada. He will meet two redoubtable Waltonians. The elder will be Bishop Williams, formerly of Quebec, now retired, and the other the Most Rev. Dr. John Andrew Richardson of Fredericton, Archbishop and Metropolitan of the province of Eastern Canada.

"I visit Canada each five years," said his Lordship, "to keep up to date in the matter of baptisms. When you consider that I am a bachelor you must admit that I have a fine big family."

His Lordship will sail on the home journey from Montreal on September 17th

Pastor Upholds Right of Union to Picket Church

AKRON, OHIO (NCJC)—"He is within his rights in picketing the church and, so far as I am concerned, I am glad that he is here," declared the Rev. George W. Knepper, when members of the High Street Church of Christ were alarmed at the signs of a union picket walking up and down past the church.

The church is installing an air-conditioning system and the contract was awarded by the church officials to a contractor who does not employ union labor. There was a feeling that a union scrap should not affect a church and Pat Hutchinson, former sheriff of Summit County, stated that "it isn't right to picket a church."

But the pastor thought differently. He invited the man to sit inside. "He was here under the order of his union and told me he was getting 60 cents per hour for picketing. As far as I am concerned he can keep at it," said the pastor.

next. He was met at the *Queen Mary* by the Rev. Dr. G. Warfield Hobbs, representing the Presiding Bishop by designation from England where Bishop and Mrs. Perry are visiting, both having enjoyed a farewell tea with his Lordship at Fulham Palace, London, on the eve of the Bishop's departure. The visitor also was met by the Rev. Edward W. Hawkins of the staff of the Cathedral of St. John the Divine, representing the Bishop of New York. During his brief stay in New York City the visitor was entertained at the Roosevelt and enjoyed a considerable part of his time in seeing again notable features of the city.

Divisions in Church Scored by Dr. Charles E. Jefferson

EAST NORTHFIELD, MASS. (NCJC)—Addressing the Northfield General Conference here, Dr. Charles E. Jefferson, pastor emeritus of Broadway Tabernacle, New York City, termed as "one of the most terrible scandals of our day" the division of the Church into Greek Catholic, Roman Catholic, and Protestant camps.

He asserted that this division "weakens our Christian witness, confuses outsiders, is extravagant and wasteful, opens the way to misunderstanding, and makes religious war possible.

"There are some minor unions of Christian bodies," Dr. Jefferson said, "but Episcopalians have not united with Quakers, nor Catholics with Congregationalists. At Lausanne in 1927 a group of Anglicans made it impossible for the Christian leaders of 85 faiths there assembled to celebrate Holy Communion together.

"Suppose that some day the Pope should sweep away all the rules that keep Catholics from Protestants; suppose he should say, 'we are all brothers—Christian brothers,' what would happen? A new age would be born. The Church cannot do it now, for it can do no 'mighty works.'"

Adelynrood Group Views Coöperatives

Speakers Tell Conference Led by Mrs. Simkhovitch of Achievements of Movement

BY ELIZABETH McCRAKEN

SOUTH BYFIELD, MASS.—The conference on the coöperative movement, held by the social justice committee of the Society of the Companions of the Holy Cross at Adelynrood, August 9th to 12th, under the chairmanship of Mrs. Mary K. Simkhovitch, drew together a large and unusual gathering. The Church unity conference, which immediately preceded it, furnished some members; other persons particularly interested in the Coöperative Movement came; in addition there were the members of the SCHC and guests who were already in residence at Adelynrood.

Following a Day of Devotion, shared with the Church unity conference, the opening session took the form of a round table of news notes from anyone present who had first-hand knowledge of coöperative enterprises. Miss Marian King gave an account of the coöperative store organized and managed by parishioners of St. Peter's Church, Cambridge; Miss Mary Wilcox described the work at Maynard, which conducts a bakery, a general store, and a milk route, and maintains a recreation hall; Miss Elizabeth I. Ordway of Claremont, Calif., told of the barter groups in California.

COÖPERATIVES IN EUROPE

Professor C. M. McConnell of Boston University, the speaker on August 10th, had for his subject Coöperatives in Europe. He sketched rapidly the rise and development of the movement in England, from the day in 1843 when 28 poor weavers pooled their resources and formed a coöperative group with the basic principle of the Coöperative Movement, of one vote for one person, regardless of the number of shares he might own. This little company established further the other distinguishing principle of the Coöperative Movement, of dividends based not on the number of shares but on the amount of purchases from the goods consumed. From this small beginning has grown the widespread use of coöperatives in England and Scotland. In Denmark and Sweden the movement is equally strong. Professor McConnell cited the butter made by the coöperatives in Denmark which is sent to many other countries in Europe and to the Far East.

Interesting as Professor McConnell's statements on his announced subject were, the conference seized the first opening to question him on the subject of Coöperatives in America. Professor McConnell had come directly from Sherwood Eddy's Delta Coöperative Farm in Mississippi, where he spent six weeks, working with the laborers there at all the different forms of work done, in order to gain first-hand knowledge of it. This he did by (Continued on page 195)

Trinity Yearbook Causes Discussion

Dr. Fleming's Remarks in Foreword on Inferior Nature of Present-Day Sermons Arouse Debate

NEW YORK—The foreword of the yearbook and register of Trinity parish, written by the rector, the Rev. Dr. Frederic S. Fleming, has led to much discussion in religious circles. Discussion has centered around a section of the Rector's Annual Statement, headed Moratorium on Preaching, which declares, in part:

"Now there is a 'foolishness of preaching' which is playing serious havoc with the effectiveness of Christianity today. Indeed I seriously believe the Christian Church would once again bring salvation to the world, and begin to save its own soul, if it had the wisdom and courage to declare a moratorium on preaching for a period of one or two years. There is practically no preaching worth the name to be found today. Frankly a moratorium would be a god-send, heartily hailed on both sides by the pulpit and the pew. Sermons there are without end being delivered, but this is not preaching. Look for a moment at the subjects of these sermons (where there is any subject evident). For the most part, sermons today are a very poor edition of 'topical' homiletics, a brand of religious 'pep-talks,' sailing forth for a transitory popularity under the guise of being inspirational. Why can not a Christian be permitted to go to Church to worship his God without always being assaulted by a barrage from the pulpit? Truly, the miracle of the Church is the patience of the laity."

Continuing, Dr. Fleming deplored the idea that a place must be found for a sermon in every service that is held and the strange practice whereby "the moment a bishop or any public person enters where two or three are gathered together he is fastened upon, and there is a demand for a speech or at least a few words."

"People should speak when they have something to say. There is an even more atrocious variant of this practice where services are built around the sermon. I submit that these very prominent methods so much exploited do not fall within the category of true preaching. There are better definitions of what constitutes preaching, of its mission, and, especially, of its high calling. May we pray to be delivered from any more preaching campaigns, calculated to arouse a benumbed and harassed people who have been preached to death! Bishops' Crusades, united Preaching Missions, city-wide drives, the importation of noted orators: these are samples of the infliction that advertise their own delinquency.

"The only people who can afford wisely to hear much preaching are the well-instructed on the one hand, and, after another order, those who have received practically no teaching or training in the essentials of the Christian religion. You are on good ground in appealing to those who know what they believe, and who obligate themselves to the discipline and practice of their profession. The early Church adhered carefully to this principle. Wherever any solid piece of missionary work has been done, this rule was observed. Then, by the same token, the Church must fashion her approach to those uninstructed in the Faith, recognizing the position of those without, and the awful

Bishop of London Calls Own Sermon Moratorium

NEW YORK—Questioned by New York *Times* reporters about his reaction to the proposal of the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, that a moratorium on sermons be declared, the Bishop of London replied with a smile:

"I have not read his statement but I have heard about it. I do think we have too much preaching. There are too many sermons. I have called a moratorium on preaching for myself for the next six weeks."

responsibility to the young in the family of Christ. We shall be weak and impotent, and grossly liable, until we teach before we preach and then are ready to preach to those whom we have taught. It is the abysmal ignorance of the nominal Christian that stays the hand of the Church."

"Sermon Moratorium" Not Approved by Chicagoans

CHICAGO—Reactions to the proposal of the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, for a moratorium on preaching were varied in Chicago. The Rev. John S. Higgins, rector of the Church of the Advent, observed:

"There has always been a lot of puerile preaching in our churches and always will be. However, that does not justify a general indictment of preaching. I find my people want a solid sermon each Sunday, even during the summer, and not a five-minute harangue on some popular subject."

The Rev. F. E. Bernard, rector, All Saints' Church, said: "Dr. Fleming's suggestion is well taken so far as emotionalism is concerned. On the other hand, the educational type of sermon should not be done away with. It is in many parishes the only opportunity for education."

Denominational clergy generally were opposed to the suggestion and one Roman Catholic priest who commented was far from in accord with Dr. Fleming's ideas on the subject. D. F. Kelly, prominent Chicago merchant and lay leader of the Roman Catholic Church, disagreed with Dr. Fleming, saying:

"Churchgoers listen to sermons for instruction as well as inspiration and the rank and file would rather hear a good sermon than not. If the sermon is not properly received, it is probably because of the poor ness of its delivery and its subject matter."

Northfield Speaker Believes "A Few Preachers" Desirable

EAST NORTHFIELD, MASS. (NCJC)—There was considerable discussion at the Northfield General Conference here of Dr. Fleming's "sermon moratorium" proposal, coming as it did on the eve of the national preaching mission sponsored by the Federal Council of Churches.

"God wants people who are not behind others in knowledge and ingenuity," said Dr. Frederick Norwood, recently of City Temple, London. "God wants a few preachers, a few statesmen, poets, even decent artisans, who are not on the dole."

Discuss Suggested Sermon Moratorium

"Wrong, Terribly Wrong," "Merits Serious Consideration" Are Typical Comments

NEW YORK—Comment on Dr. Fleming's "sermon moratorium" proposal varied widely here. Several clergymen expressed strong disagreement, while some declared that, considered in its context, the proposal forcefully pointed out a weakness in present-day Church life.

The Rev. John Haynes Holmes telegraphed to the New York *Times* that Dr. Fleming was "wrong, terribly wrong." The Rev. Dr. Christian F. Reisner, pastor of Broadway Temple Methodist Episcopal Church, declared, "It would kill the Church." Bishop Manning of New York, Dean Fosbroke of the General Seminary, the Rev. Dr. Harry Emerson Fosdick, and Bishop McConnell of the Methodist Episcopal Church declined to comment.

Dr. Edmund B. Chaffee, editor of the *Presbyterian Tribune*, told a *Times* reporter that he considered Dr. Fleming's statement "just an exaggerated way of saying he thinks there is a lot of poor preaching. But, in my opinion, there is not any more than there has been in the past."

BROOKLYN, N. Y. (NCJC)—The Rev. John Paul Jones, pastor of the Union Church of Bay Ridge, had this to say:

"The annual statement of Dr. Frederick S. Fleming as reported in the press, deserves the serious consideration of both the clergy and the laity. The statement bears the mark of thoughtful consideration and of a disciplined mind.

"I share Dr. Fleming's misgivings about the preaching of today. It sounds pretty strong to say, 'there is practically no preaching worthy of the name to be found,' and it contains a great deal of truth. Whether or not a moratorium for a year or two would be helpful is another matter. I doubt if Dr. Fleming would care to press this point. Perhaps he is making use of the dramatic for emphasis."

"Of course," Mr. Jones continued, "something should be done, yet it is doubtful if the church is better or worse than its preaching. It is the confusion, aimlessness and lack of profundity in the church as a whole which is reflected in the preaching."

"Dr. Fleming is very hard on the clergy. I am inclined to think that the laity is as much to blame. In Protestant circles the minister is forced to be primarily an executive and an administrator. I hold that the laity are largely responsible for compelling clergy to become first of all good fellows and good business men."

Msgr. John C. York was reluctant to discuss Dr. Fleming's remarks. He said, however, that "What Dr. Fleming says hardly applies to the Roman Catholic diocese of Brooklyn. We have a regular series of instructional sermons for each Sunday prepared by the Bishop, and the same topic is used in all churches every Sunday. These are looked for by the people the same way they look for the Mass, and they are disappointed if we ignore them or deviate from that subject."

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THE LIVING CHURCH

Two Anniversaries Marked in Colorado

Calvary Group Dedicated at 65th Anniversary of Church at Evergreen Conference Center

EVERGREEN, Colo.—Sixty-five years of service to this mountain community on the part of the Church and the 37th anniversary of the ordination of the Rev. Canon Winfred Douglas to the priesthood were celebrated on August 6th.

The occasion was the patronal festival of the Mission of the Transfiguration, Evergreen's unique mountain mission, of which the Rev. A. J. Anderson is vicar. Of special interest on the occasion also was the dedication of a new Calvary group, carved by a mountain boy, Henry Herzman.

The first services of the Church were held in Evergreen in 1871. The service was in the dining room of the Stewart Hotel, which years later was purchased by the Douglas family and converted into the present church.

In 1873, the first Episcopal church was erected in this section, at Berngen Park. It was called St. Mark's in the Wilderness, because of the financial aid given to the project by St. Mark's-in-the-Bowrie, New York. The Rev. Francis Byrne was the first priest in charge of the mountain mission.

DISCARDED ALTAR SAVED

The Berngen Park project did not prove to be entirely satisfactory and the church building was exchanged with the Methodists for a building in Evergreen. The Altar in the Berngen Park church was discarded by the Methodists and some time later found out on a hillside by Mrs. F. J. Bancroft, prominent Denver Churchwoman who summered at Evergreen. She rescued the Altar and kept it in her cottage which stood on the site of the present Bancroft House, a dormitory of the Evergreen conference center. Today, this same Altar stands in the Church of the Transfiguration and at it a daily Eucharist is celebrated.

Services in Evergreen for years were held in private homes, especially in the home of Mrs. M. N. Williams.

Then Winfred Douglas came west, of necessity. Canon Douglas had been ordained deacon in 1894 after graduating from Syracuse (N. Y.) University. He became curate at the Church of the Redeemer, New York, and a teacher in the parochial school of St. John's Chapel, Trinity parish, New York. Then he suffered a complete breakdown of his health and came west, becoming attached to St. John's Cathedral in Denver, an attachment which he still retains. He settled in Evergreen in May, 1897, and on Christmas day of that year started services in the present church.

Daily services were started in Evergreen on Ash Wednesday, 1898, and have continued since, with minor interruptions.

A "horse and conveyance" were among the first equipment of the Evergreen proj-



CALVARY GROUP AT EVERGREEN

These carvings, the work and gift of Henry Herzman, a young farmer living on the slopes of Bear Mountain near Evergreen, were dedicated in the Chapel of the Transfiguration August 6th. Recognizing Mr. Herzman's talent at an early age, Canon Winfred Douglas sent him to Denver, where he studied at Chappell House, now the art school of Denver University. He has since done carvings and work in bronze for various institutions, including St. John's Cathedral, Denver.

ect, according to the June, 1899, issue of the *Western Churchman*, now extinct. This same publication records that in the early days of service in Evergreen, the Rev. Arthur Lake rode a horse or mule from Golden, some 20 miles distant, in order to serve the small group of Church people.

The records further reveal that as early as 1861, Bishop Talbot first visited this area, holding services in Golden, Idaho Springs, and Central City.

Today the Mission of the Transfiguration is the center of the religious life of the Evergreen national conference center. Even before the turn of the century, Canon Douglas was promoting retreats and training conferences here in Evergreen. These formed the ground work for the present conference center. A large meeting house, several dormitories and cabins, and dining hall are included in the present equipment. The buildings have been erected through the generosity of Canon and Mrs. Douglas.

St. Raphael's House, headquarters of the Community of St. Mary in this area, is another unit in the project, as well as a community library. Today the mission engages in an extensive social service work among mountaineers in addition to its regular daily services.

Miss Rex Addresses Cincinnati

Summer School of Social Work

CINCINNATI—Having just completed an investigation of the strikes of southern cotton share-croppers, and visited at the unique Delta Cooperative Farm in Mississippi, Alice Rex of New York City stopped in Cincinnati for a few days to speak to the students in the summer school of social work.

Miss Rex is a field secretary for the Church League for Industrial Democracy, an organization which takes an active interest in the labor movement.

Adelynrood Group Views Coöperatives

Continued from page 195

Germany be said to have a coöperative system, even among Germans.

COÖPERATIVES AND LABOR

The leader on the morning of the 11th was John J. Rohrbough of New Salem. Mr. Rohrbough's subject was The Relation of Coöperation to Labor and to Other Social Movements. Mr. Rohrbough surprised his hearers by saying that he thought the Coöperative Movement did not exist in America east of the Mississippi River. In New England, he declared, it is far behind what it was 20 years ago. It is a good idea, he said, which needs to be turned into a real movement. This process must take into account five factors: (1) religion, (2) education, (3) economics, (4) politics, and (5) recreation. Mr. Rohrbough again startled the assembly by saying that the only two true coöperatives in the world are those represented by the movement of Dr. Kagawa in the East and by that of Dr. Frank Buchman in the West. The reason he gave is that these take in all the five essentials he cited. But he did not go into detail as to how they do this.

Mr. Rohrbough mentioned with satisfaction the law in Wisconsin requiring that the principles of coöperation be taught in the public schools. However, he mentioned that no provision had been made for teaching the teachers and no textbooks were available. Mr. Davis took issue with Mr. Rohrbough here. He said that he was opposed to dictation from the State as to what ideas should be taught in schools and universities, the dangers of such dictation being far too great.

Mr. Rohrbough concluded his speech by declaring that the world must choose between Communism or Fascism and Coöperation. There is no other alternative.

COÖOPERATION AND CHRISTIANITY

In the afternoon the Rev. Spear Knebel, rector of St. Paul's Church, Woodside, Long Island, N. Y., gave a penetrating address on Coöperation in the Light of Christian Sociology. Fr. Knebel dwelt on the interdependence of society. Man not only does not live to himself; he cannot possibly so live. No one actually owns anything at all as an individual, because he cannot. Everything we need we can have only through the thought and the labor of countless other men and women. God has so made the world that it must be coöoperative. The tragedy has been and is that man has tried to live in the world as though it were made some other way. What is needed first is a conversion to this fundamental Christian principle: we must, in actual fact, love our neighbor as ourselves if we and our neighbor are to live at all as God has ordained. The principle is old: "From everyone according to his ability; to everyone according to his need." The earliest Christian Church tried to establish a coöperative society; we read about it in the *Acts of the Apostles*, in the unmistakable words: "Neither was

Kanuga Attendance Breaks All Records

Nearly \$1,000 Added to Fund for Permanent Chapel; Forward Movement Stressed

HENDERSONVILLE, N. C.—The adult, college, and clergy conferences at Kanuga Lake, near here, which closed July 24th, were attended by more than 400 Church people from 22 dioceses and missionary districts, the largest number in the history of the conference center.

A special offering on July 19th added nearly \$1,000 in cash and pledges to the fund for a permanent chapel at Kanuga. The Rev. Dr. Homer W. Starr and Mrs. Starr, both of whom died recently, were remembered in the prayers of those attending the conference at a service of Holy Communion. Dr. Starr was dean of the adult conference for many years.

The college conference was the first venture at Kanuga in that field. Credit was freely given to Bishop Finlay of Upper South Carolina for the success of this and other conferences this year, and as in the past the name of the Rev. John L. Jackson was linked with the Bishop's by those who commented on the smooth running of Kanuga's affairs.

A class on the Forward Movement was conducted by the Rev. Dr. A. M. Sherman of the Forward Movement Commission staff, and an evening program was given to the subject. The Movement was also the theme of a number of the services and class programs.

Forward—day by day, the title of the Church's manual of Bible readings and devotions, was the theme of the Woman's Auxiliary meeting on July 18th, which was attended by 270 persons. Mrs. Fred Outland, president of the East Carolina W. A., and chairman of the women associates of the Forward Movement Commission, presided.

An impressive part of the program was the reading of the Lesson from a Braille copy of *Forward—day by day*, by a blind girl of the diocese of Western North Carolina.

there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according to his need." Fr. Knebel said earnestly that the Church of these later times must do likewise.

In the evening, there was general discussion, followed by a summing up by Mrs. John Howell. The final conclusion was that every member should feel personally responsible for coöperation in his or her own neighborhood and parish. A resolution to urge all universities and colleges and theological seminaries to provide instruction in the principles and accomplishments of the Coöperative Movement was unanimously carried.

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Judge Andrews and Mrs. Andrews Dead

Continued from page 190

they failed to nominate him a cry would be raised that the sanctity of the judiciary meant nothing. However, Judge Andrews was nominated and during the campaign was supported by many prominent Democrats. He spent only \$119 and yet won by a plurality of more than 70,000.

Mrs. Andrews was a daughter of the late Rev. Jacob Shipman and a sister of Bishop Herbert Shipman, late Suffragan of New York.

In addition to her classic narrative about Abraham Lincoln based on the Gettysburg Address, which was first published in Scribner's in 1905 and later, in

book form, had a sale of 600,000 copies, Mrs. Andrews was author of:

Vive L'Empereur; A Kidnapped Colony; Bob and the Guides, 1906; A Good Samaritan, 1906; The Militants, 1907; Better Treasure, 1908; Enchanted Forest, 1909; Lifted Bandage, 1910; Counsel Assigned, 1912; Marshall, 1912; Eternal Masculine, 1913; (with Roy Irving Murray) August First, 1915; Three Things, 1915; The Eternal Feminine, 1916; Crosses of War, 1918; Joy in the Morning, 1919; His Soul Goes Marching, 1922; and Yellow Butterflies, 1922.

Both Judge and Mrs. Andrews were devoted Church members, deeply interested and active in parochial and diocesan affairs. They are survived by one son, Paul Shipman Andrews, dean of the college of law at Syracuse University.

A double funeral was held at St. Paul's Church, Syracuse, on August 7th, the Rev. Franklin P. Bennet, rector of the parish, officiating.

NECROLOGY

May they rest
in peace.

FLETCHER CLARK, PRIEST

PHILADELPHIA — The Rev. Fletcher Clark, retired clergyman of the diocese of Pennsylvania, died here July 21st. He was in his 86th year.

He was born at Portsmouth, N. H., the son of the Rev. Rufus M. Clark, one-time rector of the Old South Church, Boston. Graduating from Rutgers University in 1873, he studied at the Philadelphia Divinity School. Ordained deacon in 1884

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and advanced to the priesthood in 1885 by Bishop Stevens, he served churches in Concordville, Royersford, and this city, where he was assistant at the Church of the Holy Trinity.

His widow and a daughter survive.

MRS. JAMES R. WINCHESTER

CHICAGO—Mrs. Eliza Atkinson Lee Winchester, wife of the Rt. Rev. James R. Winchester, retired Bishop of Arkansas, died at the home of her daughter, Mrs. James E. Montgomery, here, following a brief illness.

Requiem was celebrated at St. Paul's-

by-the-Lake, Rogers Park, with the Rev. Charles T. Hull, rector, as celebrant, assisted by the Rev. R. Everett Carr, rector of St. Peter's Church, and the Rev. Robert W. Orvis, curate of St. Paul's. Interment was at Millwood, Clark County, Va. Dr. R. A. Goodwin, rector of Christ Church, Millwood, had the burial service, assisted by the brother of the deceased, Dr. Charles Lee, rector of St. Simon's Island, Ga., and her nephew, the Rev. William Byrd Lee of Auburn, Ala.

Mrs. Winchester organized the first chapter of the Daughters of the King October 30, 1907, and was its first president.

She was a member of the Colonial

Dames, Daughters of American Revolution, Daughters of the Confederacy, and the Order of the Crown.

Since the retirement of Bishop Winchester in 1921, he and Mrs. Winchester have spent much of their time at the home of their daughter in Chicago, also maintaining a residence in Memphis, Tenn. Mrs. Winchester's great-grandfather was Richard Henry Lee, a signer of the Constitution; her grandfather was "Light-Horse Harry" Lee, and she was a second cousin of General Robert E. Lee.

Mrs. Winchester is survived by her husband, Mrs. Montgomery, a son, Cassius Lee Winchester, and six grandchildren.



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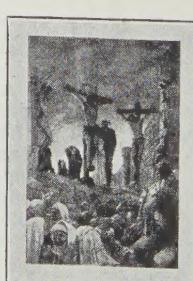
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